

THE ^{of Hedd}
FATHER OF THE FAITHFULL
TEMPTED

As was more *concisely* shewed
August 31. 1674,

At a SOLEMNE FUNERAL
in the CHURCH,

AT
WOTTON under *EDGE*
in the Countie of Gloucester.

S. Aug. *Tota vita humana est tentatio.*

By *GILES OLDISWORTH*. A. M. and
Rector of *Burton* on the *Hill* in the same Countie. K

OXFORD,

Printed by HENRY HALL. 1676.



Imprimatur,

HEN: CLERKE

Vice-Cancel. OXON.

Jan. 30.
1676.



"The lady Crofts" was Anne, daughter of
Dr. Jonathan Browne, dean of Hereford, whom
Crofts had succeeded in that dignity in 1644.
They had, I believe, this only child Herbert
alluded to in this dedication, who was of Magd:
College, and survived his parents.



To the Lady Crofts, the vertuous
Consort of my very good Lord,
Herbert, by Divine Providence, Lord
Bishop of Hereford.

- | Regni | Anno | Domini. |
|------------|--|---------|
| 1 Edw. 16. | H ER Lancelot Oldisworth of Ha-
lifax in York-shire, Kt. took
to wife Bridget, daughter of
William Ramsey of the same Coun-
tie, Esq;. Their son was Maurice. | 1288. |
| 2 Edw. 13. | Maurice Oldisworth, Husband
of Winifred daughter to Steven,
the brother of Walter Stapleton,
L. Bp. of Excester, had issue Lan-
celot. | 1320. |
| 3 Edw. 18. | Lancelot Oldisworth married
Alice, daughter of Thomas Frie
A 2 of | 1344. |

of Devon-shire, Gent. he begat
Maurice.

2 Ricb: 1. Maurice Oldisworth took to wife 1377.
Gennet, daughter of Iohn Philpot
L. Mayor of London. His son was
Lancelot.

4 Hen. 3. Lancelot Oldisworth was Hus- 1402.
band to Margaret, daughter of
Andrew Foord of Cornwall, Esq;.
He begat VWilliam.

4 Edw. 4. VWilliam Oldisworth married the 1464.
daughter of Nicholas Read of De-
von-shire, Esq;. By whom he had
Maurice.

3 Ricb. 1. Maurice Oldisworth his wife was 1483.
Iane, daughter and Heiress unto
Iohn Sydenham of Somerset-shire
Esq;. Their son was Thomas.

8 Hen. 22. Thomas Oldisworth married a 1531.
daughter of Morgan of Pennicoyd
Castle in Monmouth-shire, by
whom he was Father of Nicholas.

Nicholas

Dedicatory.

31

Nicholas Oldisworth having married Marjorie, daughter of Davis of the city of Glouc. had by her Edward.

Edward Oldisworth was in Q. Maries daies a Colonel in Flanders: In Q. Elizabeths daies he married Tacē, daughter to Arthur Porter of Newark in the County of Glouc. Esq; Their son was Arnold.

Arnold Oldisworth, Clerk of the Hanniper, married Lucie, daughter and Co-heiress of Francis Baxtu, Treasurer to Mary Queen of Scotland. By Lucie he had Edward.

Edward Oldisworth of Bradley in the Parish of Wotton under Edge in the County of Glouc. Esq; married Elizabeth, the eldest daughter of George Masters of Ciren-Cester in the County afore said, Esquire. Their only son was Robert.

Robert Oldisworth of the said Bradley in the said Parish of Wotton under Edge, Esq; took to wife Elizabeth, daughter of William Clotterbook of Kingsfaneley in the County of Glouc. Gent. and had issue William.

William Oldisworth (the only child that ever the said Robert Oldisworth, or Elizabeth his wife, had) was buried Aug. 31. 1674 both before he was married, and before he was full 21 yeares old.

Good Madam,

The more inferior this slender Stemm is unto the generous Crost of Crosts Castle; the more numerous those weeping eyes were, which I then beheld when the last Branch of this Stock was untimely cutt off; And (above all this) the more narrowly I search into the multitude of sorrows which I am apt to imagine Abraham, the Friend of God, wrestled with; The greater Impression abideth engraven upon my heart, while (with true joy and much pleasure) I frequently ruminate how tender a mercy the Preserver of men dayly vouchsafeth both unto my Lord Bishop of Hereford, and unto your Ledschip, in continuing the Life, and in prospering the daies, of St Herbert Crosts, your Isaac. To bury that Heir which is an only Son,

to mourn for such an only Son, as is an only
 child, is (I see) A two-edged Woe! Neverthe-
 less, by Faith the Father of the Faithful duel-
 led, the Father of the Faithfull vanquished, even
 this Triall.

Madam, If either my conjectures concerning
 Abraham his temptations, or any Descant of
 mine upon his exemplarie faith, can assist your
 Ladiships growing in grace and in the knowledg
 of our Lord and Saviour IESVS CHRIST;
 I shall willingly sacrifice this Sermon to cen-
 sure; yea, I shall blest God for granting the re-
 quest of

Your Good Ladiships

humbly devoted

GILES OLDISWORTH.

William Oldisworth (the only child that ever the said Robert Oldisworth, or Elizabeth his wife, had) was buried Aug. 31. 1674 both before he was married, and before he was full 21 yeares old.

Good Madam,

The more *inferiour* this slender Stem is unto the generous *Croft of Crofts Castle*; the more numerous those weeping eyes were, which I then beheld when the last Branch of this Stock was untimely cutt off; And (above all this) the more narrowly I search into the multitude of sorrows which I am apt to imagine Abraham, the Friend of God, wrestled with; The greater Impression abideth engraven upon my heart, while (with true joy and much pleasure) I frequently ruminate how tender a mercy the Preserver of men dayly vouchsafeth both unto my Lord Bishop of Hereford, and unto your Ladyship, in continuing the Life, and in prospering the daies, of S^r Herbert Crofts, your Isaac. To bury that Fleir which is an only Son,

to mourn for such an only Son, as is an only
child, is (I see) A two-edged Woe! Neverthe-
less, by Faith the Father of the Faithful duel-
led, the Father of the Faithfull vanquished, even
this Triall.

Madam, If either my conjectures concerning
Abraham his temptations, or any Descant of
mine upon his exemplarie faith, can assist your
Ladiships growing in grace and in the knowledg
of our Lord and Saviour IESVS CHRIST;
I shall willingly sacrifice this Sermon to cen-
sure; yea, I shall bless God for granting the re-
quest of

Your Good Ladiships

humbly devoted

GILES OLDISWORTH.

Mrs. BRIDGET THORP, VVidow.

Gen 38. 24.

Sept. 2. 1674.

B Ring her forth that she may be burnt: When
What paper I now expose, I two years since
rashly condemned unto the Presse, such ano-
ther unjust Judge, sa Judah was, was I. Dear Cousin,
I will not say that a Gift in your Bosom did corrupt
my Judgment, for then your Purse would pay for it.

The truth is, to have me at that time passe that
sentence, you were not; to have me now execute that
sentence, you are, the importunate widow

Let me cease to honour such as are Widows indeede,
if I do not from my heart reverence, and highly e-
steeme you, for You glorifie God: Whom I should
dishonour, should I conceal that it is for His sake; and
onely for His sake, that you require this Sermon
from

Your most obliged Servant,

and ever thankful Kins-man

GILES OLDISWORTH.

(7)
Gen. XXII.

(a) 1. **A**Nd it came to passe after these things, that God did tempt Abraham, and said unto him, Abraham: And he said, Behold here I am.

(b) 2 And he said, Take now thy Son, thine only Son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the Mountains which I will tell thee of.

(c) 3 And Abraham rose up early in the Morning, and saddled his Ass, and took two of his young men with him, and Isaac his Son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

(d) 4 Then on the third day Abraham lifted up his eyes, and saw the place afarr off.

(e) 5 And Abraham said unto his young men, Abide you here with the Ass; and I and the lad will go yonder and worship, and come again to you.

(f) 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his Son, and he took the fire in his hand, and a Knife; and they went both of them together.

(g) 7 And Isaac spake unto Abraham his father, and said, My father, and he said, Here am I, my Son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering.

(h) 8 And Abraham said, My Son, God will provide himselfe a lamb for a burnt offering: So they went both of them together.

P.B. 35

(i) 9 And

(i) 9 *And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his Son, and laid him on the altar upon the wood.*

(k) 10 *And Abraham stretched forth his hand, and took the Knife to slay his Son.*

(l) 11 *And the Angel of the Lord called unto him, out of Heaven, and said, Abraham, Abraham, And he said, Here am I.*

(m) 12 *And he said, Lay not thy hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son, from me.*

(n) 13 *And Abraham lifted up his eyes, and looked, and behold, behind him a Ram caught in a thicket by his horns: And Abraham went, and took the Ram, and offered him up for a burnt offering, in the stead of his Son.*

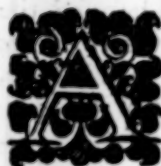
(o) 14 *And Abraham called the name of that place Jehovah-jireth: as it is said to this day, In the Mount of the Lord it shall be seen.*



THE
FATHER OF THE FAITHFULL
T E M P T E D.

Hebr. XI. XVII.

By faith Abraham, when he was tempted, offered up Isaac.



T what time this *Epistle* was written unto these *Hebrew Converts*, these *Hebrew Converts* did (as at this instant many of us do) endure (*p*) a great fight of afflictions ? So great a Fight of afflictions they now endured , that, as all of us , so most of them had confessedly (*q*) need of patience : (*q*) 36: Such need of patience they now had, that the Author of this *Epistle*, whosoever he was, opportunely (*r*) (*r*) 35: presseth them in the same words where with I beseech you "Cast not away your Confidence. And, that cast away their confidence they might not, with the cords of

a man, even with a three-fold cord, he endeavoureth to wind up their hearts unto a stedfastnesse of Faith. For.

First, from *Habak.* 2. 4. he bringeth to their remembrance, how (they were not now to learn) that (s) *the just should live by faith.*

(s) 38.

(t) 17. 1.

Next he *defineth* what *faith* is : saith he (t) *Faith is the substance* (the confident expectation) *of things hoped For*: The things which are not seen are eternall, and *Faith is the evidence* (the conviction) *of things not seen.*

Thirdly, to declare what faith can do, he in this **XI. CAP.** repeateth what faith hath done. Saith he.

V. 4. By faith Abel offered a more costly Sacrifice then Cains was.

V. 5. By faith Enoch so pleased God, that God took him from Earth to Heaven.

V. 7. Then when the whole world despised the fore-warnings of God, By faith Noah was so moved with fear of the Flood to come, that (for himselfe, and for his familie) he prepared an Ark of refuge.

It was through a *Faith* in the truth of Gods promises, that *Abraham*, when he was thereunto called, *v. 8. forsook his own Countrie, v. 9. sojourned in a strange Land; and here v. 17. offered up Isaac.*

Hebr.

the Faithfull tempted.

11

Hebr. 11. 17.

By faith Abraham, when he was tempted, offered up Isaac.

THis *useful Observation* immediately releiveth us with three *seasonable comforts*,

The one, *Abraham* was tempted.

The other, *When Abraham* was tempted he offered up Isaac.

A third, *When Abraham* offered up Isaac, he offered up Isaac by Faith.

Of the last of these first.

BY faith—By the *use* and *benefit* which he made of his *faith*, By the *good fight* of *faith* which He fought.

Abraham fighting every *affliction* which did assault him, and overcoming every *affliction* which he fought.

Offered up Isaac—had (although with much conflict) the *patience* and the *power* to offer up Isaac (1) upon the Altar.

Dub: Since it is said (m) *Now Know I that thou feared God*, It should seeme *Abraham* did offer up Isaac, not by faith, but through feare.

Solut: You find no *repugnance* between the *fears* there applauded, and the *faith* here extolled: For example, (u) *By faith* *Noah* moved with feare — As a prudent fear was the effect of that, so a filial feare

(u) *Heb. 11. 7.*

- (x) 17. was the fruit of this *Patriarks faith*. (x) By a *faith* moving him to *fear* Abraham offered up Isaac.

Abraham offered up Isaac.

DUB: Since (*n*) the life of a Ram was Sacrificed, and (*m*) the life of Isaac was preserved, Can it hold true that Abraham offered up Isaac?

Answe: It holdeth true in every respect.

1 *Solut*: Beyond the scope of this Text

Abraham offered up Isaac representatively: (ye Know) as in Sacraments so in Sacrifices the sign signifying betokeneth the matter signified. When in the stead of his Son Isaac he slew that Ram, Abraham did representatively offer up the life of Isaac in the life of that Ram.

2 *Solut*: Within this Text.

1. These words he [offered up Isaac,] are not so much an *expresse* affirmation, as a *Select* expression: To shew how *uncouth* a Duty this Patriarch now underwent, it is here Specified that what Duty he now underwent [was to offer up Isaac.]

2. In our Authors his large acceptation Abraham did offer him up. Our Author here prosecuteth, not the Death of Isaac, but the life of Faith: Now, as in round numbers, so in running styles, it abundantly sufficeth, if what is cursorily affirmed be true in the main.

3. Our ready writer forgetteth not unto whom he Dedicateth this Epistle. Unto these Hebrews Mo-
ses

ses was read every Sabbath-day: Tell these Hebrews, out of the Book of Moses, that Isaac was offered up; and, out of the Book of Moses these Hebrews will tell you your own limited sense and meaning. With 2 Sam. 21. 19. compare 1 Chron. 20. 5.

3. *Solut:* Moses shews how Abraham offered up Isaac.

1. *Inceptively:* For instance: Gen. 22. He v. 3. arose and went unto the place of which God had told him; And yet v. 4. two daies after he saw that place as far off: How this? *Ans:* He was v. 3. beginning to go to that place. Gen. 37. Reuben v. 21. delivered Joseph out of his brethrens hands; neverthelesse, v. 24. his brethren did cast him into a pitt, and did v. 28. sell him into Ægypt. *Quest.* How then was Joseph delivered? *Ans:* Reuben v. 21. began to deliver, and although the person of Joseph was not, the life of Joseph was, through Reubens care delivered. Thus Abraham, he arose to offer up Isaac: Whereupon although the life of Isaac was not, the person of Isaac was offered up upon the altar. And that too.

2. *Actually:* The offering up of Isaac was, not a three houres, but a three daies business: in all which space, the Obedience of this Patriarch ceased not, untill his Duty first ceased: For he slew his Son.

3. *Intentionally:* As when this Son was first promised, Abraham had a purpose, a full purpose of heart, to give this his Son his Name at his birth, and to circumcise him at eight daies old: so now that the same Son is demanded, his true intention is to sacrifice him (d) at the third day. And he did so.

4. *Intera-*

4. Interpretatively: When *Jephthah* caused his deare child Judg. 11. to v. 39. vow the vow of a *Nazarite* (he did v. 31. compared with v. 36, 37.) he did interpretatively offer up that daughter of his for a burnt-offering unto the Lord: So here, *Abraham* his oblation receiveth a value, not from the execution of his hands, for (m) his hands were tied up, but from the resolution of his mind, for (k) his mind was sincere; even so much that the searcher of hearts made this construction of his sincerity (m) *Thou hast not with-held thy Son from me.* &

It followeth, If *with-hold* him the Patriarch did not, some temptations or other lay upon the Patriarch to *with-hold* him. And what sort of temptations this might be cometh next to be *discussed*.

Abraham was tempted.

Among the *Heathens*, classical Poets have from hence raised *fiCTIONS* treading close upon the heels of truth it selfe; Among the *Jewes* noted *Rabbies* have upon this stage introduced the tempter, *Satan*; and Him too in a *visible shape*; among us Christians this one *Historie* hath tasked, if not over-tasked, the elegant quills, the curious fancies, the working imaginations, yea and the profoundest Judgments too, not only of humane writers, but even of professed Divines; Among the inspired pen-men of sacred Witt, S. James expostulateth "When he offered Isaac his Son upon the altar was not Abraham justified by works? *Answe*: Verily he was, and by such as equalled

led his first works and more: To forsake his native Soil, his own Kindred and his Fathers house that he might wander hither and thither whither he himself neither did nor might foreknow, these were great self denials (these!) Yet of these the phrase is * *when he was called*, so † *The Lord had said unto him*, But now that he is to slay his Son, the word in my Text is (not *When he was called* but) *When he was tried*, so (a) not God did say to Abraham, but God did tempt Abraham.

* Heb. 11. 8.
† Gen. 12. 1.

Wherefore, of these remarks, of these *asterisks*, which so many sorts of writers have hereunto affixed, of those Annotations which the Holy Ghost himself hath so graciously contributed, let every one of us reap some profit, some seasonable advantage, some Spiritual benefit, for our present consolation. If Moses * turn'd aside to see that burning bush, let us with Him (a) contemplate (the greater miracle of the two) this (c) thicket of thorns, this fierce law (b) which (e) troubling the Patriarch on (h) every side, within (i) his bowells, within (i) his heart (k) kindleth, though not a consuming, yet a melting fire. For.

* Exod. 3. 3.

In GEN. XXII.

Abraham was Tempted.

Verse 1. By all circumstances, v. 2. In very deed, And in truth from v. 2. unto v. eleventh.

In the manner v. 1. recorded, In the matter v. 2.

C

enjoyed,

joyed. In the Duty from v. 2. unto v. 11. performed. In such points as v. 1. sharpened his trial, In a trial v. 2. made up of afflictions, From v. 2. to v. 11. in afflictions big with temptation.

Oh, my brethren, Why say we that our wound is incurable, and that never was sorrow like unto our sorrow? Whereas

In v. 1. of Gen. 22. Abraham was tempted.

1. After these things. *Qu.* After what things?

1. *Ans.* After he was aged almost an hundred and thirty yeares: Alas, he hath more need to keep his bed, then (C) to rise before the day dawn: His shrivelled Limbs require succour, rest and retirement, rather then terror, toyle and travail: O for sake him not in his old Age: Spare him a little before he goeth hence.

2. *Ans.* After fresh prosperities: What he had heard in Ur of the Chaldees, that he had found true in Canaan: Unto Him the land of promise was a land of performances: For his sake God had reproved Kings, had put to flight the Armie of aliens, had preserved Lot, and blessed Isaac: He was rich in cattle and in men; And (what sweetned his wealth) he abounded in honour, for he was, and was esteemed, a Prince; a mighty Prince: and (that which sweetned both was) he enjoyed both his wealth and his honour in quietness and in assurance. The Philistines, in whose borders he now quartered, had sought and ratified a confederacie with Him and His: What Well they had violently

olently taken away was (upon his first complaint) restored: Out of it now sprang not waters of life, but the issues of peace: In all that he did, in all that he had, he was blessed; so blessed, that for the publick worship of his God, he had planted a Grove, In this Grove his God Alsufficient he now adored as his Everlasting God: And, as if this God of his praise had therefore lifted him up that he might cast him down, it (a) came to passe, sodainly as a whirle wind it came to passe, that (a) after these things God did tempt, God did trie, God did afflict Abraham: He looked for good, but behold evil!

3. *Ans:* After new hopes: It was not now, Lord God, What wilt thou give me, seeing I go childless? Neither was it O that Ismael might live before thee? God had said Sarah shall beare a Son, A Son she bare him at the set time of which God had spoken; A Son she bare unto him in his old Age! God had said Thou shalt call his name Isaac: Out of dutie, rather out of pure joy, Isaac he is called: that God may delight to blesse the babe, the babe is upon the eight day circumcised. The childe groweth, the childe is weaned; Abraham maketh a feast, a great feast. By the care of his Mother, by the wisdom of his Father, yea by authoritie had from God himselfe, the Touth, before he is of full age, is made and declared heir, Sole heir. And now upon whom are the eyes of the whole house-hold of faith, but upon Isaac? In whom shall all Nations be blessed? In whom shall be the seed of Abraham be called, but in Isaac? Above twentieth five yeeres had the life of this Patriarch bin bound up in the life of

this lad: And it came to passe after these things—
 What? *Ans^r*: Abraham reueth the day of the year,
 and the hour of the day wherein Isaac was born. To
 conclude:

4. *Ans^r*: After that he was known of God: He
 that inhabiteth the highest heavens had wonderfully
 condescended to an acquaintance with this Patriarch:
 He had entred into a covenant, into a familiaritie,
 into a friendship with this Father of the Faithfull.
Bow the Heavens, O Lord, and come down, Of late
 the Lord did not stay for any such invitation from
 his friend Abraham: It was at Abraham his Dwellings
 that the Lord God did masquerade in the likenesse of
 men, made himselfe no stranger, washed his feete,
 rested in the cool of the arbour, eat well, and drank
 well: Abraham was the onely favourite whom the
 Lord God in his way toward sodom had made his com-
 panion: So very a friend was Abraham, that from
 Abraham God would not hide the thing which he
 was there doing: And after these things for a gra-
 cious Lord and Master to trie conclusions upon his poor
 Servant——this is harsh! Love unsained, filial feare
 and cordiall friendship would be, not tried, but tri-
 sted: Peter will be greived, if Iesus shall a third time
 aske Lovest thou me? To question the obedience of this
 Patriarch is, not to trie, but to break, his heart.

2. Abraham was tempted in the revelation (a)
 made, made unto Him, unto Him in the night, in the
 night by God, by God speaking, by God saying Abra-
 ham.

1. Be it that the death of Isaac is predestinated: the more will the mercy (that I may not say the glory) of the most high God shew it self in, not manifesting, but concealing, this future evil.

2. If, contrary unto the accustomed mercies of the wise God toward the inquisitive sons of unadvised man, Gods predestination concerning Isaac be revealed, Tell it not in Beersheba, for (should the Patriarch know) it would bring down his gray haire with sorrow to the grave.

3. If to the unhappy ears of the surpris'd old Father it must come (Prepare him a little:) Give him his full sleep, a full meal, and due store of wine: Place in a readines about him Lovers and Friends, if not to share and divide, yet to bewail and bemoan his Woe. Then (but not untill then) give unto him some easy hint, some warie fore notice of what will seem sad news at the best.

4. If this be, not to tempt, but to indulge; if no company, nor Comforters, may be admitted; Solitary and forlorn as he is, let him (by himselfe alone) relieve the intelligence, but let him receive it with a still voice, let him not receive it over hastily: To bolt upon one over suddenly, startleth even when one bringeth a blessing, how much more when one cometh not to befriend, but to afflict.

5. If suddenly and unexpectedly the news must affright, if in an hour that he is not aware of, the aged and trembling parent must hear the tidings of his dear sons fate, Mention it unto him in the day time, there is in Day light some light of comfort;

Mention it not in the *night season*, in all *Darkness* there is *Dread*. If heretofore there fell upon this faithful Patriarch such a horreur at the going down of the *Sun*, a greater horreur will seise him now in the *night*, in the *dark night*, in the dead time of the *dark night*.

6. If, to add to the discomfort, there must be a dreadfull horreur upon his mind then when he heareth his *Isaac's* doom, send, I pray thee, by the man whom thou wilt send; by some *Cushi*, or by some *Amalekite*, for How dismall are the *Fleets* of him that bringeth bad errands? If *Abimaaz* be a good man, King *David* will from *Abimaaz* expect good tidings: Such is their Clemency, It is by their inferiour Judges that Princes condemn; their own lips Speake not, except pardons. If therefore any *Enemies* *Abraham* hath, let one of them be unto him the black messenger of his *Isaac's* death; but let not the Lord Speake unto his servant, lest he dye.

In the last place, As the *Destinie* of *Isaac* was brought unto *Abraham* in the horreur of *Darknesse*, and, that too, not by some *Evemie* or *Stranger*, neither by sonie neighbour or friend, no nor by some *Man of God*, no nor yet by some *Angels* of the *Lords*, but by the dreadfull *JEHOVAH* himselfe: So

1. God who at *Sandrie* times spake in diverse manners, spake in this third age of the *World* neither by *Vrim*, nor by *Thummim*; but either in *Dreames*, or in *Visions*: Oh, not in a *Dream*, lest that feare, not in a *Vision*, lest that terrifie, the Patriarch: such

1. *a Dreame, such a Vision as this, will make his whole head sick, and his whole heart faint.*

2. Let not the good old man espie an estranged looks from his hitherto benigne Lord, rather let him not see the face of God at all; for *Who can see the face of God, and live?*

3. Suppose that the Lord do indeede un-cloth himselfe of his majestie and terrour, Suppose he speak face to face with Abraham, as a man speaketh with his friend; Nevertheless, as the case now standeth, he in so doing, Will not (as his manner was) confirm and comfort this Holy Father, but he will (as his manner is not) deterre and dismay Him, For

4. Call thy Daughter Jo-ruhamah, and thy Son Lo-ammí: Call Na-ommi, not Naomi, but Marah: If a signet on the Lords right hand Jeconiah may not be, deal squarely with him, name him, not Jeconiah, but Coniah: And if (a) God come, not to bleſſe, but to tempt, if he come to un-Abraham the Patriarch, say (a) not Abraham, but Abram.

5. I have called thee by thy name, thou art mine. The favouritie, as ever, awaketh, starteth up, and with joy, answereth unto his name, but (b) Hope disappointed maketh his heart sick. For.

In v. 2. of Gen. 22. Abraham was tempted.

1. IN the (b) Surprise of which he (a) never dreamed. He (a) thought to heare not the dire will, but the good pleasure, of his bountifull Lord; He (a) expecteth not a burden, but a blessing;

NOT.

not a *strict charge* but *enlarged promises*; not a *hilling command*, but *loving kindnesses* better *than life*. Me thinks I see, me thinketh I hear, the overjoyed heart of this surprised Favourite (b) interrupting his God.

Take now — O blessed possessor of heaven and of earth, Thou art alwaies like thy self, Thou art alwaies giving!

Take now thy son — Which of the two sons whom the Lord hath graciously given unto mee? Him by the Bondswoman? Or Him by the Free-woman?

Thine only Isaac — The apple of mine eye, and of thine eye also, O my God.

Whom thou lovest — And, O most high God, whom Thou lovest.

And get thee unto the land of Moriah — For there the Lord will command his blessings.

And there for a burnt offering offer — Most probably hitherto this Favourite fed his hopes. But when it (b) added — for a burnt offering offer Him — then was Abraham tempted!

I What had He sinned? that among all the inhabitants of Gods earth He alone should be singled out for such a prodigie as this? Had he trespassed against a Neighbours Wife, reason good then that he should give his first born for his transgression, the fruit of his body for the sin of his soul: But (blessed be his God) He had wrought no such follie (hee!) Admit he had, Here after the son of Davids

Dauids *adulterie* shall dye a *natural death*; and shall the *Son of Abrahams integritie* be *haled*, like a *beast* unto the *slaughter*?

2. *Offer him up there* — To whom? *Satan*? He was a *murderer from the beginning*: As for the *God of all flesh* His *Delight* is, not to *destroy*, but to *preserve*, the *work of his own hands*.

3. *Of man shall mans blood be required*: Doth *God* *trapan Abraham*? If when He *shew his brother* a *mark* was set upon *Cain*, should *Abraham* slay his son, would his *God* hold him *guiltless*?

4. *Take now thy Son* — For what, for a *burnt offering*?

1. Behold for a *burnt offering* some *Lamb* or *Kid* is *proper*: such a *firstling* the *righteous Abel* offered up, and with that sacrifice the *Lord* was then *well pleased*: Doth he now *forget* to be *gracious*? And hath he shut up the *bowels* of his *compassions*? The *tender mercies of the wicked* are *cruell*; Are the *tender mercies of J E H O V A H* so too? Lo, the blood of *bullocks* or of *he goates*, of *Lambs*, or of *Kids*, he doth not now *require*, the blood of which the *preserver of men* is now *pleased to drink*, is *mans blood*!

2. As *mans blood*, so not the blood of some *murderer*, *rebel*, or *oppressor*, not the blood of some *Cain*, *Lamech*, or *Nimrod*; but of one *harmless* and *blameless*, of one *innocent* and *just*. It was but in *v. 32. of Gen. 18.* that the *Lord* inclined to spare a *wicked City* for *righteous persons* sakes, Is he

now for *sparing* the *ungodly*, and for *condemning* the *righteous*?

3. *Power out thy wrath upon the Heathen which have not known thee*: as for *Isaac*, he is no *idolatrous Chaldean*, no *prophane Canaanite*, no *un-circumcised sinner of the Gentiles*; but a person *circumcised and religious*, One who anon asketh (g) *Where is the lamb for a burnt offering*?

4. He was, as of the same *holy profession* with this *Father of the Faithfull*, so no *stranger, foriener, or proselite*, but a *native*, and this *native a domestick*, and this *domestick a favourite*: Hereafter *David* may spare *Mehpibosheth*, but no such *libertie* may *Abraham* now use.

5. The person *demanded* for a *sacrifice* is, as a *domestick favourite*, so no *kindred afar off*, no nor yet some one or other of *Lots incestuous offspring*, no nor any *Daughter, or Son of any concubine* (for as yet *concubine Abraham* had none) neither yet the *Son of his hand-maiden Hagur*, but the *Son of Sarah his Wife*.

6. If the better *Jonathan* *deserveth*, the more *hated* he findeth, *Tbou shalt surely die* will *Saul* say to *Jonathan*: But unto His *Father, Isaac* was a *Son* as *deare*, as *deserving*.

Again, *Abfolom*, he was a *Son dearly beloved* of his *Father* yet was not he the *heire* of his *Fathers throne*, the *heir of David* was *Solomon*. but, unto *Abraham, Isaac*, is, as a *deare Son*, so an *only heire*; and this *only heir* is *born* unto his *parents* in their *old Age*, given *beyond hopes*, given by *promise*, by the *promise*.

promise of the same Jehovah who now saith (b) offer him up for a burnt offering: What was, if this was not, to tempt Abraham?

2. *Abraham was tempted as in a commandment thus greivous, so in the manner how his God wordeth his Commandement. Ye know, bitter pills would be guilded to the eye, and loathsome potions would be sugred to the tast: Burdensome taxes are levied by acceptable Names, and severe Edicts neede a gratifying language. Is it not a little one? said Lot of Zoar; and, of what he would have the seller part with "It is naught, it is naught, will the buyer say. That pain is almost past which is not fore thought of; therefore to him that is afflicted this pitie should be showed, that where every word woundeth there few words would be used: words not aggravating but extenuating, miseries: Whereas that form of speech which God (b) useth unto his Patriarch is (if ye review it) unto his head a maul, in his side arrows, and in his Heart a Sword.*

Take now — No leisure to deliberate? No time to prepare?

Take now thy Son — Ever the nearer the relation, the more cutting the severitie.

Thine onely Son — Oh stabbing! For pure pitie that word onely would have bin omitted.

Thine onely Isaac — What, by Name too?

Thine onely Isaac whom thou Lovest — No more (except ye would breake Abrahams heart) no more. If ye would not enrage do not awaken, his greedie

sorrows. Do not first draw out the bowels of his affections unto a full length, and afterward twist and torture them. The fathers memorie is fresh enough of it selfe, do not vex it as a thing that is raw.

Offer up thy Son — thine onely Isaac — thine onely Isaac whom thou lovest? — Certainly, if fainting did not, astonishment did, render the Patriarch quite speechlesse: and as certainly, the same vehemency of anguish which untongue-tied the Son of Cre-sus when (dumb as he was) he found words to preserve his condemned Father, might make this Patriarch, while he now seemeth speechlesse, argue the cause of his demanded Isaac. 1. Did I not say unto thee Do not thou deceive mee? Was not my request, O that Ismael might live in thy presence? 2. Hath God said, and shall not He do it? Hath He Spoken, and will not He make it good? Is he a man that his purpose should change? Or the Son of Man that he should lye? 3. Hath He sworn and would he repent? Where is the truth of his free and frequent promises? of his voluntarie and solemn covenant? In whom shall all Nations be blessed, if Isaac must die? 4. Accompt that God is able to raise him up from the Dead, yet what profit is there in his blood? Shall the Dust praise thee, O Lord? Shall it declare thy truth? 5. If the Lord will have sacrifice rather then mercie, shall not the judge of all the Earth do right? He who forbeareth the guiltie, will He slay the innocent? 6. All Soules are thine: even the Soules of the righteous as well as the Soules of the unrighteous: yet, loe, Can the blood of Isaac speak better things then the blood of Abel did?

As

As *Abel* was, shall *Isaac* likewise be, a *type*, a *figure*, of good things to come? Or. 7. If the Lord (for the Lord is a God that weigheth actions) if the Lord (according unto the Counsel of his good pleasure) be indeed working some great myserie of godlinesse, Since *Samson* will not refuse to interpret His riddle to his *Delilah*, yea since the Lord concealed not what flames of vengeance he was bringing upon *Sodom*, will he now hide from *Abraham* the thing which he is now doing? *Ans^w*: He (*a*) will: and because he (*m*) will,

3. *Ans^w*. *Abraham* was tempted, as (*b*) in the manner how, so (*b*) in the place where this burden was layed upon him: For *Quest*: whence did he (*c*) arise, but from thence where he rested all the last night? Where did he lodge all the last night, but in *Beer-sheba* at his owne home? Within his owne home Where, except in the tent of *Sarah* his Wife? *Ans^w*: If there, Trouble him not, the door is now shut, and the wife of his bosome is with him in bed. True, were he now (while this agonie is upon him) as farr absent from His dwelling place, as *David* and *Dauids* cavalires will then be distanced from their un-concerned families, when they shall (hereafter) lament over *Ziklag*; Were He now (as they will be) left alone in fields wide and open, he might now (like them) by himselfe alone securely lift up his voice in weeping untill he hath no more power to weepe. But being now surprised within his own doores, even in the tent, that I may not say in the bosom, of his Wife, *Sarah*; Start out of his sleep he (*a*) doth: but should one

sigh, one sob, one groan, escape his strangled thoughts, imagine ye the result. His Wife, she would cling about his elbow "A bloodie Husband unto Me thou art; Isaac would hide himselfe among the stufte; Domestick Servants would mutinie " Shall Isaac die who is the Heir of promise? Isaac shall not die. In short, His own trained bands would arise in armes against Abraham, as against a Fanaticke! To conclude, either his Obedience toward his God he must frustrate (and frustrate his Obedience toward his God, he will not:) else, being in bitterness for his only Son, for his only Son he dareth not weep; no not for his only Isaac. Upon Benjamins neck Joseph shall please himself in weeping; the bowels of Abraham yern, upon Isaac's neck he may not weep.

4. *Abraham was tempted in the No time (b) given. The daughter of Jephthah, so God will order it, shall go childles among Women; a joyful mother of children, a happy mother in Israel, she shall not be: nevertheless, this indulgence her tender father may grant, he may safely give unto her full two months space, and therein to bewail and celebrate her Virgin life, before she be finally consecrated a Nunn, a Vestal, a Votarie to her God. But, as for the Father of Isaac, He must seize, he must apprehend, he must take his Isaac not two months hence but presently. Where it is said unto him (b) Take thy son, there it,*

it is said unto him (b) *Take thy son now.*

5. *Whither must he take Him?*

1. *Ans^w:* Not unto the tent of his *abode*, for there he might have *rushed* upon, have *gulped* down, and *irrevocably* have *executed* the *unnatural Duty*, ere ever his *more considerate heart* had given place unto the *recoilings* of his *fatherly compassions*, *Loving-Kindnesses*, and *affections*.

2. *Ans^w.* Neither might (that) *neighbouring grove* be the *shadow* of his *sons death*: for there he might have called in *aid*. But:

3. *Ans^w.* He was to take his son unto a place (d) *as far off*, which place, *mount Moriah* by name, was above *forty miles* distant from *Beersheba*, which *forty miles* were, in this *winterly season*, unto the *feeble Knees*, and *languishing Spirits*, of *heavie hearted Abraham*, little less (d) then *three daies* journey: During a *great part* of which *three daies*, to *speake*, was to *betray* his *grief*; to be *silent*, was to breed *suspicion*; to *stand still*, was *disobedience*; to *return back*, was *rebellion*; and to go *forward*, was *death*!

4. *Ans^w:* Get thee into the land of *Moriah* unto one of the *mountains* which (b) *I will tell thee of*; How shall he get thither? The same *Vision* which (a) *disturbed* his *first nights rest*, will these next *two nights* hold his eyes *wakeing*; or if *slumber* he doth, his very *shuntings* will *affright* him; How can a *dejected*, *crasie*, *aged*, person *travail*, if he wanteth both *sleep* and *sustenance*? He can
eat.

eat no food, except bread of affliction; and he more heartily feedeth upon his griefes, then upon that. I dare not say he mingleth his drink with teares; for these he suppresseth; In the stead of weeping openly, he bleedeth inwardly: and no marvel, seeing every step between Beer-sheba and mount Moriah presseth so heavily upon his drooping Spirits. Father said the (g) secure lad, *Where is a Lamb for the burnt offering?* Nigh at hand (thought the Father) but he durst not say so. He was glad to pluck up his Spirits, when with a sorrowful heart (I wisse) he happily replied (h) *God will provide himself a lamb, my son.* Hungry and thirsty his soul fainting in him, upon naked mountains in bleak weather slowly and mournfully he laggeth on, glad if he might be priviledged to sprinkle the ground with teares, and his head with Ashes, but he may not thus mitigate his afflictions: When, after many, and many a wearisom step, he long at the last (d) saw the place afarr off, much more when he (i) came quite to it, then, more then ever, he fixed his farewell eye upon his now short-liv'd Isaac; And the more he now fixed his eye upon his Isaac, the more did his eye now affect his heart: But more (by many degrees more) was his sad and mournfull heart pittifully greived then when he (k) stretched forth his hand, and took the Knife! For

6 Abraham was tempted as in the place appropriated to this sacrifice, so in the sacrifice to be offered up.

up. The sacrifice to be offered up was (b) a burnt offering : and this (ye know) required (f) as well fire , as a Knife. This burnt offering was (k) first to be slain, and then (i) to be consumed with fire. I say again.

Isaac was (1) as first to be bound , and then to be layed over the altar upon the wood, so first to be slain with a Knife, and then to be burnt. A crueltie it will be to cutt the throat of Isaac; but the inhumanitie ceaseth not here : for, when his throat is cutt, then must his body, his whole body, be burned, wholly burned, to ashes, Sirs, if this be that death which Isaac is to suffer, say I, Let me not see the death of the Lad. But (to make the catastrophe yet more tragical !) His Father must see it : And yet is this sight, this prodigious Sight but the least of his trialls. For

7. Abraham was tempted as in the sacrifice (b) assigned, so in the sacrificer (b) ordained. Isaac the Son, He is to be the sacrifice ; Abraham the father , He is to be the sacrificer ! 1. If Isaac must indeed be offered up for a burnt offering, let some unconcerned stranger, or other, be hired to be the sacrificing Priest. 2. If by a strange hand the Son of Abraham may not die, Order some meane out Servant to give the death wound. 3. If no inferiour Servant may, let Eleazar the Steward, undergoe this servitude. 4. If Eleazar may not , O let Ishmael be forced upon the Dutie. 5. Let any hand whatsoever, rather then the hand of Abraham himselfe, binde and slay the Son of Abraham. Eur E Who

Who may say unto God, *What doest thou?* *Abraham* must (b) apprehend, *Abraham* must (c) conduct, *Abraham* must (f) burden, *Abraham* must (i) binde, *Abraham* can not (k) refuse to slay, *Abraham* can not, refuse to burn to ashes, his Son, his onely Son, his onely *Isaac*, his onely *Isaac* whom he loveth! Even so much that

From v. 2. unto v. 11. of Gen. 22. *Abraham* was tempted.

IN the multitude of thoughts within Him, 1. While he 1. ariseth so early 2. Saddleth the Ass, 3. cleaveth the Wood, 4. calleth aside two and but two young men, and 5. with them draweth his *Isaac* out of doores. 2. While he (c) consulreth hast and privacie; for why else did he himselfe both Saddle the Ass, and cleave the Wood? 3. While indisposed and enfeebled as he was) he (c) began and continued his Wintery (that I may not say his fatal) journey. 4. When by some undoubted signall, I mean, by some cloud testifying Gods presence, or rather by some pillar of fire; or rather by some new appearing Starr he was (c) told of, and therefore (d) saw, the place afar off. 5. While for reasons but too two well know unto himselfe, he left his two young men (e) behind him, 6. All the while that his Son was (f) carrying the Wood, and that he himselfe was (f) carrying the Fire and the Knife. 7. While he (i) 1. built the altar, 2. upon it laied the Wood in order, 3. bound his Son, 4. laied his Son over the altar upon the Wood, 5. When

When he took the *Knife* ; and 6. *Sretched* forth his *hand*, his *trembling hand*, to *slay* his *Isaac*, his onely *Isaac* : In all which *trans-actions* , unto the *unwillingly-willing* Father of *Isaac*, every new occurrence could be no lesse then a new *conflict* !

2. *Abraham* was tempted as well in *Deede* as in *Thought* : He was *afflicted*, if it were possible , more in the evils which ominously attended these *Occurrences* , then in these *Occurrences* which confusedly perplexed his *Obedience*.

1. *Abraham* was (*comparatively*) a feeble person, a person aged an *hundred twenty five yeeres*, *Isaac* was a *gurdie lad*, a lad aged about *twenty five yeeres*. *Isaac* was (*f*) better able to *carrie* all the *Wood* requisite for a *burnt offering*, then his *Father* was to *bring with him* the *Fire* and the *Knife*. How therefore could the *Patriarch* singly *by himselfe* alone *over power*, *bind*, and *slay* the *robustious youth Isaac* ? Should the boy find *his own strength* , should he *deeme* his *case desperate*, *turn again*, *snatch* the *Knife* out of his *Parents* hand , and (*of the two evils*) chuse rather to *kill*, then to be *killed* , Which way could the *heartlesse*, *wearish* old man be enabled to *help himselfe* ? Alas, alas, for his young and strong Son *Isaac* , *Abraham* (*the aged*) is no *match* ; (*no match at all* !)

2. On the other side, Grant that *Isaac* will not *resist unto blood* ; Let him *beyond all expectation* most humbly suffer both his *hands* and his *feete* to be *tied* and *bound* ; Imagine him so made up of *selfe-denial*,

als, that he becometh obedient even unto the death. If what life the Father, the weak Father, can not take from the Son; that life the son, the obedient son, most chearfully layeth down. Surely, Sirs, the Scene is now changed, the unexpected submission of the child charmeth and tieth up the hands and intention of the Father: Had the boy bin stout hearted, he might by resisting and struggling have warmed a constancy in the resolution of the parent; but, seeing the meek child doth more quietly then any Lamb give up his throat unto his Fathers Knife, Slay him that can for Abraham: If cause so requireth, Abraham can die in the stead of his child, but slay him he cannot. How shall I give thee up, Isaac? How shall I offer thee up, my Son? My bowels are turned within me, and my repentings are kindled together. O that I might dye for thee, my son, my son.

3. Let Father and Son too religiously determine that Jehovah shall fullfil his whole pleasure upon them both. Let the burnt offering by God required be both by the sacrificer and by the sacrificed a free-will offering: Let Isaac be slain, and, being slain, let him be burnt to ashes. An Hour hence, when the heat of zeal is insensibly cooled, and when Fatherly affections do as insensibly kindle, View then the Patriarch weeping for his only Isaac, because he is not.

4. Let him wipe all teares from his eyes, and let him wipe them all away by Faith; the blood upon his hands he cannot so soon wash off: Lo, a little

t'e distance hence two young men(e) wait as wel the Sons as the Fathers return. Let Abraham see to it; Should their blood arise at blood-guiltinesſ, Should they in a furie avenge upon their old Maſter the death of their young Maſter, the aged father, I wiſſe, is but one againſt two; Escape for his life he cannot.

5. Suppose that theſe two young men will keep counſel, if they can; yet will not Sarah be ſo ſaid: As for Iſhmael, he will ſuſpect His turn to be the next Hardly will any Subject deem himſelf ſafe within the *jurisdiction* of ſuch a Prince, as hath by vertue of his *arbitrarie power*, in a *mercileſſe ſtuenzie*, ſacrificed even his own child.

6. Give Abraham his life for a prey: yet, if the foundations be caſt down, what can the righteous do? In Abraham his ſeed, which ſeed is Chriſt, ſhall all the world be bleſſed; Although Iſaac remaineth childleſſ, in Iſaac ſhall Abraham his ſeed be called: Sacrifice Him, and out of whoſe loins ſhall come the appointed Saviour of all mankind? Verily the Faith of Abraham, the hope of Gods elect, the Expectation of the Gentiles, are all three of them in vain, if for a burnt offering Iſaac be offered up childleſſ.

7. Accompt that God is able to raiſe him from the dead. Let this Father of the Faithful believe, hope, and reſt aſſured that, out of the dead aſhes of his Son, not another, but the ſelf ſame Iſaac whom he offered up, ſhall be raiſed unto life upon earth; Grant all this, and more; Nevertheless,

except his own family, and with them his other relations, believe the certainty of this as truly as He himself believeth it, Into what a strait is Abraham now brought? yea.

8. Let sound believers, and with them all other well-wishers make the best interpretation which they rationally can make of this Patriarch his Obedience; yet for an unprovoked Father (under a pretence of Religion!) to embroil his own hands in the blood of his own child, is a Fact so inhumane, so barbarous, and (in this age of the world) so unheard of, that the bruit of it will spread farr and near; It will unavoidably open the mouths of evil surmisers to speak all manner of Falshoods against Him both at home and abroad.

1. It will hence forward be charged against Him how. 1. It was for no goodness that of old he fled his Country, and hath ever since bin shifting places from one people to another Kingdom like a meer fugitive and vagabond. Neither 2. had he (as fifty years since he did) so carelessly forsaken his own kindred and his Fathers house, if he had not then bin, as he now is, devoid even of natural affections: 3. Hagar had a taste of his kindness when he turned her packing out of doors: 4. It did not over much consist with a conjugal love, while his wife Sarah continued alive to take Hagar into his bed: and 5. there was in him as little honesty as good nature, when (to humour his morose wife) He, contrary to the law of nations, disinherited his first born son, Ishmael. In brief, the Wisdom, the sobriety,

ty; the gravity, the integrity &c. of Abraham his whole life past will (by this one dead flie in his Ointment) be for ever hereafter utterly discredited, to say no Worse. He who most justly valued his good name above spoiles by him taken in warr, must now live to be a scorn, and a derision, and a monster amongst Men. Wherefore, if Jonab will rather flie from the presence of the Lord then adventure to be reputed a false Prophet, Consider (I pray you) how un-supportable a temptation will then crush this reverend and venerable Patriarch when He (hitherto a mighty Prince) shall be had in no reputation, rather when he shall be an abject and offscouring among men, even the gazing stock and Spectacle of the World: Might Abraham be suffered to cutt as well his own throat, as the throat of Isaac, might he give his body to be burnt upon his sons, and with his sons ashes intermix his own, this would not be unto him so great a death, as that Contempt will be which the death of his Isaac will every where bring upon Him: That mark which was set upon Cain will not equal the brand which shall be fixed upon Abraham.

2. *Great was this trial, but greater is that which attendeth it, seeing what reproaches soever asperse Him, sully the undefiled worship of his God: Look how much you disavow Him, and so much you disesteem his exemplary godlinesse; Blemish his good name, and ye blast his holy profession. Every slander against himself doth, thorough His side, wound that Religion which He defendeth. For example,*

example, His former zeal will be, by the blood of his Son, discoloured, as if it had bin dissimulation, hypocrisie, or what not? By the ashes of his Isaac his late Devotions will seeme pale-faced, they will appeare like so much singularity, humour, or affectation. Yea the puritie of that true Religion which He countenanceth, will now be censured a worship of his own invention! Alas, that every altar by Him erected in a thankful remembrance of that God whom He serveth, should henceforward be looked upon, not as the perpetual monuments of the onely true God, but as certain arguments of this Patriarch his ostentation and madnesse. Woe will it be with the Household of faith, when the life of this parent and the Death of this Child, shall be taken up for a scoffe, a taunt, for a reproach, and by-word, for a ridicule and a proverb, amongst all the insulting adversaries of Godlinesse.

Review a little how powerfully this last trial tempteth Abraham to desist from offering up his Isaac. viz. To sacrifice his just and most deserved Dignitie and Esteem in the fate of his Son, to let his own Name perish with his childes Life, by this one stroke to make himsele of no reputation, the Patriarch (in duty toward his God) refuseth not; could it stand with the reputation of Divine Worship: But, so it is that, if the one suffereth, the other suffereth also. The pure, the Holy, the unspotted Worship of the most High God Will (by this one sacrifice once offered up) be even unto persons honest, sober, and quiet, an offence and scandall. The scandal that will be given, the
prejudice

Prejudice that will be taken against the Holy Worship of the glorious Lord God, this (this) is that which casteth down the heart of this Patriarch, while in the hand of this Patriarch the slaughter-knife is lifted up.

There yet remaineth one *triall* unspoken of, the which in *humane probabilitie* will bring upon the *Father of the Faithfull* a greater temptation unto *disobedience*, then this and *some* former *circumstances* could doe, were all of them *blended together* into one *complicated evil*. The remaining *triall* is this.

The *obloquies* of them who will revile Him, and his religion, will fall not so *maliciously* upon Him-
selfe, as upon the God whom He *serveth*. It is a-
gainst His will that his *Isaac* is *slain*, and therefore
the world will cease to *asperse* Him as if He delighted
in *cruelties*, neither is it of his own head that he be-
ginneeth this *sacrifice*, so that he shall not long be
branded with an *act of will worship*; The *burnt-offe-*
ring which he bringeth he offereth up, not of *choice*,
but in *Duty*: and the truth hereof will in due time
come to light. But herein (as I conceive) herein
is the *consternation* of *Abraham* his Spirit: So long
as the *commandment* of his God might abide concea-
led, so long there was not given unto the *enemies*
of the Lord so great an *occasion* to *Blaspheme*. On
the other side, to the deepe *anguish* of his Soul, the
Patriarch calleth to mind that so soon as ever it
shall be understood that the Lord had said unto him
Offer up thy Son, forthwith all people will open their

mouths against that Jehovah who laid upon the Father of Isaac a command so unmerciful, so ungodly, so pernicious.

Behold, all other *conflicts* are now over : and all *things* are now readie : The *alter* is built, the *Wood* is orderly laid upon the *altar* ; By his own *Father*, *Isaac* is bound; and is (for the ease of his *Father*) by his own *selfe* placed over the *altar* upon the *Wood* : At the *Fathers* *feete*, and in the *Fathers* *bosome*, the *fire* kindleth : His *Arm* is stretched forth, and in his *hand*, the *Knife* ; but the *suspence* is ——— If unto the *God* of *Abraham* the *Son* of *Abraham* must be offered up, What will the *God* of *Abraham* do unto his great *Name* ? *Answer* : Who so (will *atheists* say.)

Who so would be bound by covenant -- to Live and Die a *Stranger* amongst his *Enemies*, Who so, in *Obedience* unto his *God*, would shift in tents from region to region not having upon earth any *Citie*, or dwelling place to abide in : He who would be ever separated from all his *Kins-folke* and *Relations* ; He who would Worship a *Strange* *God*, a *God* whom the eye of *man* never yet beheld, a *God* invisible, a *God* of the *Hebrews* (if any such a *bandfull* of people there be ;) a *new-found* *God*, a *God* unknown unto the most prosperous *Kingdomes*, and unto the most spreading *Dominions* of the *World* ; Such a one as would ridiculously and obscenely mangle, and curtail the *foreskin* of his *flesh* ; He that can call it a point of high devotion to be the prodigious executi-
ner of his dearest *childe* ; Let him forsake the *Gods* of the *Philistines* and of the *Egyptians*, let him re-

nounce

nounce the Gods of the Chaldeans and of the Canaanites, and let him cleave unto the God of Abraham.

So then: If unto his *offering up* his *Isaac* unto his *Jehovah*, we add his *not with-holding* his *Jehovah* from the contempt of blasphemers; If unto the *self-denials* on which of necessity he was to force His *whole man*, we annexe the evil consequences which his *self denials* most ominously presaged; It is as clear as His obedience: that, when *Abraham offered up his Isaac*, *Abraham* was tempted.

OBJECTION.

Better it had bin, had neither *God* tempted *Abraham*, nor *Abraham* obeyed his *God*; for hereby an *Entrance* was afterwards ministered first unto the *Heathens*, next unto the *Kingdom of Israel*, and then unto the *Kingdom of Judah*; to offer up both *Sons* and *Daughters* first unto *Devils*, next unto *insensible Creatures*, and soon after (to make the affront complete) unto *God Himself*.

REPLY.

It is yet to be proved, that if *God* had never thus tempted *Abraham*, then *folk* would never have offered up their *Sons*, and their *Daughters* in Sacrifice: Or suppose they would not &c. O man who art thou that disputest against *God*? Seeing, as

the *Extent* of Gods *Commandements* is exceeding broad, so the *Designs* of them are exceeding deep. From the *beginning* of the world was, is, and will be foreknown unto God what *success* so ever did, doth, or will, attend every mans *obedience* unto every of His *precepts*. By *ways* unto us *unsearchable* he is ever fulfilling his hidden *pleasure*, ever fetching about his hidden *Glory*; as for us, Who hath known the mind of the Lord? Or Who hath bin His *Counsellor*? Leave unto the infinitely wise God things *secret*; Our concern is in things *revealed*.

1. It may be the Lord hath said unto *Shimei*, curse *David*: It may be the just God had said unto *Satan*, Let the brats of *Adam* see what a *Sottish*, *Apish*, and *Idolatrous*, heart they cherish in their graceless bosoms. For *Satan*, that wicked one, ceaseth not to work evil out of good: but then (our refuge is) God most Holy worketh our good out of his evil: the poison of this subtle old Serpent is made treacle for the medicinal benefit of Gods elect. Wherefore.

2. Bless thou that God who hath not given thee over unto such *abominable practices*, unto such *hellish delusions*; As God hath not sorted thy daies unto the time of that *ignorance*, so he hath in this *Gospel-age* called thee into his *marvellous light*. He hath showed thee O man what is good.

3. Let the *Idolatries* objected convince *Mages*. Strates how fearful a judgement it is unto a *Kingdom*, when the rulers thereof bear the *Sword* in vain.

vain. Wee see, Leave a people unto the suggestions of Satan, that is, Leave a people unto what is good in their own Eyes, and they will commit wickednesses destructive unto the very being and existing of mankind: Yea they will think that they do God good Service, when they are a smock in his nostrils.

4 It was but once only that Abraham was tempted to offer up his Isaac upon the Altar: if it be true, that one single pattern had so Malignant an influence upon several nations and ages; then let every one of us abstain from all appearance of evil. A little Leaveneth the whole Lump; and evil examples, as well as evil words, corrupt good manners.

5. Let the trial wherewith Abraham was tempted, stop the mouth (if the mouth can be stopped) of all those seditious Separatists among us, who (at this day) cruelly, disdainfully, and despitefully speake against the righteous; more especially if (at this day) they submit themselves unto every ordinance of Man for the Lords sake. Some Protestants, and among them some Conformists, and among them some Gospel-Ministers, be the endeavour of their hearts and lives never so sincere, yet if evil befall, Against them forthwith the tongues and quills of these Seditaries are their own! Who is Lord over them? Forsooth they deem it a faire advantage unto their Self and Partie, if they can Libellously and scoffingly report of Abraham that he spared no paines to have butchered his Isaac:

Whereas it is not *unknown* unto all the *Churches* that this *present Text*, yea and a great part of this *present Chapter* inspireth not the *diminution*, but the *praise* of *Abraham* for *conforming* His *private will* unto the *revealed will* of God most *Holy*.

But these *latter Replies* anticipate mine *intended method*; in as much as, the *three Usefull observations* explained from the *last* to the *first*, I would *orderly* applie from the *first* to the *last*. For if

Abraham was *tempted*,

1. **L**ET the *innumerable afflictions* which this *faithfull Patriarch* suffered, for ever hereafter *un deceive* those *ignorant worldlings* who *think hardly* of all such *professours* as *endure tribulation*. When *Christs Disciples* saw a man *blind* from his *birth* they *quickly* asked "Who *sinned*, this man, or his *Father*? When, by *clinging* upon *St. Pauls* hand, a *viper* seemed to *threaten Death* unto that *Apostle*, the *Barbarians* at *Melita* rashly *concluded* "This man was *some murderer*. Usually the like *opinion* possesseth the *men* of this *world*: If they see one *fallen in* to *infamie*, *povertie*, or some other *distresse*, they *begin* to *conceive* hard thoughts against such a *Christian*. But a *believers* comfort is that *Gods* thoughts are not as *Mans* thoughts; With the most, he that is *low* in this *world* is *low* in *mans* eye; but in *Gods* Eye he is not. *Abraham* had the *honour* (the *peculiar honour*) to be *stiled* the *Friend of God*, yet do ye find him *tossed* from *place* to *place*, a long while *child-lesse*
thwarted

thwarted by the Wife of his bosom ; and through her meanes deprived of the first bodie that had made him a Father, to witt, of Hagar, and of the first Son that ever he delighted in, to witt, of Ishmael; as for Isaac, in Him he was to sacrifice at once the dearest love, the greatest joy, and the chiefest hopes, which the whole world could yeild him : Wherefore if this Friend of God was thus humbled let no worldling surmise evil of Gods favourites for any miseries which befalls them in this life, much lesse for any miseries which in this life they draw upon themselves by persevering in their Duties. Behold we accompt them happy that endure.

2. *O consider this ye that forget God: Are any of you so prosperous that pride encompasseth you as a chain, and setteth your mouth against the Heavens ? You who speak thus boldly, and are thus corrupt this Historie, and other Histories like this, read yee. The righteous Abel was murdered by his own brother; the righteous Lott lost all his wealth; upright Job, who more miserable? you beheld the Innocent Isaac narrowly escaping a most untimely Death ; And your eares have heard, and the eares of this assemblie have heard with what reiterated conflicts the faithful Abraham was tempted; If here upon earth the troubles of the righteous are so many and so searching, can you here upon earth hope to escape Gods judgments? (Be not mercifull, O Lord, unto them that sin of malicious wickednesse.) I appeal unto that Flood which in the daies of Noah drowned a whole world of transgressors, I appeal unto that fire from Heaven, which in the*

the daies of this Patriarch Abraham, made Sodom and Gomorrah the pictures of Hell; (Within our own age & Island) appeal unto late civil Wars, unto latter pestilences, and unto devouring fires hardly yet quenched: (Within your own bosoms,) I appeal unto your self-condemning consciences; that if the Righteous are scarcely preserved in this Word, in this world it shall go ill with the wicked. If favourites are thus afflicted here, shall Inemies continue here unpunished? God shall wound the head of his enemies, and the bayrie scalp of such a One as goeth on still in his trespasses.

3. Let Abraham his temptations speak peace unto many Sons of Abraham, who (as if they were neither Sanctified, nor Adopted, nor Elected) are prone, alas, to disquiet their Souls in the day of trial. Some Christians, although they believe that sufficient for the day is every daies trouble, although they grant, that man born in Sin is born to see sorrowful daies; although they read that God doth not willingly afflict, yea although they foreknow that whom the Lord Loveth, them he chasteneth; yet, when the fierie tryal tempteth, they think that strange.

I beseech such dejected Spirits to ponder well that he is the Penman of this Epistle, who was (p) in bonds; and that these Hebrews were then sincere converts, when they were spoiled of their goods, and were, by reprimands; * made a gazing-stock! In this cap. XI. It was not before, but after, that they

they beleesed, that they v. 38. wandred into deserts, Mountaines, dens, and caves. Or that they. v. 37. were destitute, afflicted, tormented, stoned, tempted, slain with the sword, and (some of them) sawn asunder; that they v. 36. had a greater triall then any of these, even the triall of cruell mockings, of scoffs which fetched blood like a Sword in the bones! Within my Text, Isaac (a type of the suffering Jesus) saw Death, although he felt it not. And Abraham, the Father of the Faithfull, was more tempted, then Isaac himselfe was! Unto you I applie this, O yee of little faith: If, as unto these Saints (whose Names are here written in this booke of Martyrs) it was, so, unto you it is, (r) given to beleewe; Is it a marvel unto Tou, if, as it likewise was unto them, so it is unto Tou, given to suffer? It is your comfort, that ye are Sons and not Bastards? And would ye be treated like Bastards, and not like Sons? If ye would,

(r) Phil. 1. 29.

2. Since (at this instant) your chastisement seemeth, not joyous, but greivous; Blesse ye your God, for that your afflictions equall not Abrahams. They (s) shall mourn as for an onely Son, To part with a child, and He a child growing tall, as well in expectation, as in stature: One who might hereafter have bin the Staff of our old age, and was, for the present, the Desire of our eyes: to lose the enjoyment of a Son and Heir, then when that onely Son began to rejoyce onely in the Lord; this is (indeed) no ordinarie triall: Yet (Give God the Glorie) as smart as our present chastisement is, it is not so greivous as the temptation of Abraham was. Who have bin unto

(s) Zech. 12. 10.

God the truer friends, We or the Patriarch? Whose temptations have bin the greater, the Patriarchs, or Ours? Weigh we, in the same ballance, the burden, the number, the sharpnesse, of Abraham his trialls with our own; we shall then feele our own to be, as the Apostle justly esteemeth them, light afflictions.

3. Since he was a Friend of God who was thus tempted, Blesse thou thy God so often as he bestoweth upon thee the favour of a correction. They who were fortie yeares humbled in the wilderness, were not Moabites, or Amonites, but the chosen people of God: and, when upon their back the plowes plowed long furrows, it was that out of that heart which was once fallow ground, they might bring forth a plentiful harvest. It is not the chaff, but the wheate, which men take paines to winnow, and the better the wheat, the more thoroughly it is sifted. We give no such diligence to melt lead or tinn, as is used in refining, either Silver or Gold; and, of Gold the larger the Wedge or ingott, the more ferie the trial. It is the Vine brough that beareth Fruite, which the Husband-man pruneth; and, the choicer the grape, the more industrious is the Hus-bandman. When the Lord maketh up his jewells, he first fileth, and then polisheth, them; and, the dearer his children are unto Him, the stricter is their education: Cast Daniel into a furnace of fire, and you make him the companion of an Angel; While God giveth unto you a priviledge to endure temptations, he giveth unto you a fellow-ship in the sufferings of Christ. But then

4. See that ye lose not the benefit of your temptations.

tations. (If thou wilt thank thy God for giving thee warning:) while the warning is bott, let not the season of grace coole. Thy bitter herbes are physical, use them afore they be withered: God intendeth our Spiritual health, as ever we would receive no hurt by this physick, let our endeavours second His intentions. There are Psalms of Degrees, yea and crosses of Degrees too; if we be not wanting unto our selves, we may by these, as upon the rounds of Jacobs ladder climbe the Heavens: It was, by a whirl-wind, that Elijah was taken up. If thou art smitten to the ground and astonished, as He (Act. IX.) was; tremble as He did, and with Him, say, Lord, What wilt thou have mee to do? That our Sorrow may be turned into Joy, let the temptation wherein we are fallen have its perfect work. God tried gracelesse Saul, and God tempted Faithfull Abraham; when Saul was tried, Saul spared Agag; but when Abraham was tempted,

Abraham offered up Isaac.

BE afraid therefore ye sinners who trample under foote the Blood of Jesus, and be ye horribly afraid ye Atheists who crucifie unto your selves the Lord of Glorie. I * was saying, If Faithfull Abraham * p. 45 Jins. 24. was tempted and afflicted, persons that are ungodly could not in this life expect to continue un-afflicted long: Let mee now, add.

1. If the iniquitie of your heeles do not overtake you, and compass you about before ye Die; If there be no Death in your hands; If you come not into

troubles like other men; it is, that your prosperitie may destroy you: If the patience of the all-seeing God suffer you to fill up the measure of your offences, it is, that ye may not be able to abide the day of his coming. If He that cometh to judg terribly the earth, letteth you alone to feede the evil imaginations of your heart in quiet; it is, that (like the Deere in your Parks of pleasure, and like the Oxon in your pasture-ground) ye may be fatted against the day of slaughter. One especiall reason why whole burnt offerings were at the first instituted, was, to signifie unto us, that (t) our God is a consuming fire. viz. everie man that is not seasoned with the Salt of grace, shall (u) be salted with the fire of Topbet. Such as are sanctified by the fire of the Holy Ghost, shall (like Isaac) be unto God (x) an acceptable burnt offering; Such as do not by faith purifie their heart and their whole man, from dead works, to serve the living God, shall be not like Isaac, but like that Ram which (in the stead of Isaac) Abraham offered up, they shall be (y) as the fatt of Lambs, they shall everlastingly consume; into smoke shall they consume away for ever Nevertheless,

(t) Hebr. 12. 29.

(u) Mark. 9: 49.

(x) Rom. 15. 16.

(y) Psal 37. 20.

2: How desperately wicked soever thou hast bin in times past, for the time to come here is opened unto thee a door of hope: for 1. He who spared Isaac, and accepted the Ram, testifieth even unto thee that His Delight is, not in sacrifices, but in mercies 2. When this only son was offered upon the Altar, he was then a type of that son of God who is made a Propitiation for thy Sins: 3. Although

though *Isaac* was bound, His God released him ; and, although thou art tyed and bound in the cords of thy Sins, the same God would release even thee. 4. After *Isaac* was released, the Lord blessed *Isaac* ; wouldest thou rise and walk, God hath for thee, store of blessings ; Taste and see that the LORD is good. But 5. What sort of *Darling* is this *Dalilah* which thou preferrest before the possessor of heaven and of earth? *Answ.* A seeming, and but a seeming, pleasure of Sin ; In this age, there is in some Sins no sort of Delight, except they be infamous as well as Wicked : There is no pleasure in diceing, except the Patrimoine be staked, as well as the Guiney : Apples of Sodom are no raritie at most Banquets : The apparel of some men were not in fashion, were it not of more value then a years revenue will pay for : Neither are they welcome at a feast, except they be so drunk that they need a withdrawing room. The covetousness of some Misers is so idolatrous, that they set their hearts more upon their riches, then upon that God which giveth them a Power to get wealth : and such is the Luxurie of others, as if riches could not make unto themselves wings, were there no Feathers to be found in their caps. Tell me now, in cool blood : Head-aking drunkenness, unclean lusts, (Lusts which make thy bones rotten ; as well as thy communication ;) unthrifric riots, wearisom idleness, wide-mouthed Oathes, ungodly jestings, unblest vanities, (Vanities linked together by that Prince of Darknes who

with them *chaineth* thee unto his *bottomless* Titt:) Are these the *Isaacs* which thou art *fond* of? Wouldest thou rather eternally Sacrifice thy self a *burnt offering* in *hell* torments, then Sacrifice these *needless* evils? For shame mortifie thou those *follies* which, if thou *diesst* not unto them, will be unto thee *death eternal*. Wouldest thou *break off* that *yoke*, cleave that *wood*, which hath hitherto prepared *fuel* for *hell* fire; wouldest thou make *Jesus Christ* thine *altar*, and upon that altar sacrifice thine *Isaac*, even thy *whole man*; wouldest thou *Crucifie* thy *lusts*, studie *self denial*, and place thine *endeavours* upon exercising thy *self* unto *Godliness*, thy *Delights* upon the *pleasantness* of *new obedience*, and thine *affections* upon things *Spiritual and heavenly*; He that can *abundantly pardon*, and is *mightie to save*, would say unto thy *soul*, as he said unto *Abraham*, now Know I that thou fearest God.

2. Whereas it is feared that *this people* of *England* hath a *revolting* and a *rebellious heart*, our *backslidings* will *quickly cease*, if we take out that *pattern* which is here given unto us by this *Father of many nations*. Blessed be our *God*, we have a *gracious King*; we have *excellent Lawes*; we have *Judges* which do, at every *Assize*, give a *charge* that these *Laws* be duly executed; unto these *Judges*, we have *subordinate Magistrates*; subordinate unto these, *Magistrates*, we have *sworn Officers*; subordinate unto these, *House Keepers*; and

and unto these, their *Children* and *Servants*. It was, when *Eli* honoured his *Sons* more then God, that matters went amiss with Him and His people: but, when *Phinehas* stood up and executed Judgement, then was the *Plague* stayed. If *Parents* and *Masters* offer up their *Isaacs*, their *Children* and *Servants*, to be duly *Catechised*; so duly *Catechised*, that the fear of the Lord is unto them their treasure; this will lay so good a foundation of a prosperous government, that *Wisdom* and *Knowledge* will be the *Stabilitie* of our times. *Parents* and *Masters* will constrain their *Families* to submit unto their own happiness, that is, to learn *Catechismes*, to frequent the publick worship of the God and Father of our Lord *Jesus Christ*, and to sanctifie God in their hearts; when, at every *Session* and *Visitation*, sworn officers offer up their *Isaac*, as well as their presentments; that is, when they so denie themselves that they present all such as will not denie ungodliness; and when they suffer not *Congregations* to crumble into *Meetings*, or rather, into no *Meetings*, And this Sworn Officers will be glad to do, when they are made to fear an Oath. And, an Oath they will fear, when at, *Sessions* and at *Visitations*, our Rulers rule with diligence, and offer up their *Isaacs*. And this they will do, when (making Religion their business) they prefer the favour of God, before the favour of man. Ye therefore, beloved, seeing ye know these things before, beware lest any of you being led away with the error of the wicked, fall from your own *Stedfastness*

ness Who knoweth whether he is not born *in this Kingdom* for such a time ~~cometh~~? God will do so to him and more also, who *when* he is there unto called, doth not offer up his Isaac.

3. Let the *self denials* of Abraham shame every one among us into a greater *Watchfulness* &c. He, at the (b) first *intimation*, arose (c) *early*, went on *diligently*, persevered (d) *constantly* to observe, against his *own will*, the *will of his God*; chusing rather to be an *unnatural parent*, then an *undutiful servant*: Whereas some of us have *delayed*, from year to year, before we would *yeild to take up* our daily *cross*: *precept upon precept*, *line upon line* we have *received*, but what *answer* have we returned unto him that hath *written* unto us the *honourable things* of His *law*, *Statutes*, which if a man would *do*, he might even *live in them*? Thou who *conformest thy self* unto the *licentiousness* of an *evil world*, Did this *Patriarch*, at one *private Item*, surrender his only *Son*, and will not all the *publick Commandements* which thy God hath in *loving-kindnes*, laid upon thee, *prevail* with thy *lips*, to bite in a *vain oath*, with thine *appetite*, to *forbear* an *un healthy sin*, with thy *memorie* to *treasure up* Heavenly *knowledge*, or, with thine *understanding*, to *perform Duties profitable*, *comely* and of good *report*? The more *easy* that yoke is which *Christ* *laieth* upon us, the more *careful* should we be to follow the *example* of this *Father of Isaac*; otherwise, the *burnt offering* which he *with-held* not, will, at the *last day*,
be

be offered in judgment against us. Be not deceived, God is not mocked: as a man sacrificeth, so is he accepted.

4 Since *Abraham* offered up his *Isaac*, learne thou of him to hold every blessing which thou receivest from God, with a minde prepared to resigne it to God. *Jehovah*, he is the Lord possessour as of Heaven, so of Earth; and whatsoever mercie thou receivest from him, that thou receivest but during his will and pleasure: What thou obtainest by prayer is but borrowed, and to grudge when thou art to pay what was but borrowed, is flatt dishonestie: What thou enjoyest from God is neither deserved, nor purchased; but by the providence, and goodness, and loving kindnesse of thy liberal Master, it is intrusted with thee for thy comfort and conveniences; but for His uses, service, and honour; It is favour enough for thee, that God hath owned and entertained thee as His Steward, Wherefore (when at any time thy God calleth from thee some child, or some other comfort) of his own thou givest him; murmure not, repine not, be not, in any wise, be not thou discontented. Professe thou *Good is the word of the Lord*; Assent thou, *the will of the Lord be done*; Say thou, *He is the Lord, whatsoever he pleaseth, that let Him doe*; As well when he taketh, as when he giveth, blesse thou *the Name of the Lord*. It is very observable that (twenty six yeares since) when there was but one night between *Sodom* and destruction, the Father of *Isaac* then used earnest prayers and arguments to

H

save,

save, if it were possible, that wicked *Citie* from perishing: for the *Men of Sodom* he mediated seven times in a breath, for his blamelesse and dearest Son, he intercedeth not: *Qu:* Why this? *Answ:* Holy *Abraham* loved one righteous *Isaac* more then all the sinners of *Sodom*, but (so it was) God had revealed concerning *Sodom* onely a conditional pleasure, saying "I will go down and see; Concerning *Isaac* he had revealed his absolute pleasure, saying, Take now: Wherefore so absolute is the *Patriarch* his resignation, that notwithstanding his God had yeilded unto him seven times together in all that he had spoken in the behalf of *Sodom*; he doth not at all open his lips unto God in behalf of his *Isaac*. Go thou, and do likewise: When God saith Offer up, withhold not thou. Being called unto self-denials, Let Duty teach thee not to argue, but to submit; not to dispute but to obey; not to request, but to resigne. Let thy meek, thine humble, thy modest, thought be "I am dumb; I open not my mouth, because thou doest it. Nay

5. Since thou owest not onely whatsoever is in thy custodie but even thy selfe also unto Him that is Lord of all, *Araunab* like, meete thou thy King in His Desires. Make friends of unrighteous *Mammon*: What thou mayest not detaine, that give, and give chearefully, unto Him who loveth a chearefull Giver What thy God calleth for, that present, dedicate and consecrate, first love thy Relations as dearly as *Abraham* loved *Isaac*, and then esteem Father, Mother, Wife, Children, and (with them) whatsoever else is precious,

cious, esteem all of them together, too *small*, too *mean*, a *present*, to *testifie* the *readinesse* of thy *devotion* or the *sinceritie* of thy *gratitude*, unto the *Father* and *Giver* of thy Lord *Jesus Christ*: especially seeing so many as he *loveth*, them he *chastneth*, and so many as he *chastneth* them he *chastneth* for the *Spiritual* and *eternal* good of *themselves*, or of *others*, or of *both*: whether

1. For the *benefit* of *others*. Account upon it that wherein the *God* of *all* comfort doth comfort us in all our *tribulation*, therein he *prepareth* and *bespeaketh* us to comfort them who are in any trouble by the comfort wherewith we *ourselves* are comforted of *God*. Are the *consolations* of *God* *small* with thee? (I hope not) Or

2. By *casting down* thine *old* and *outward* man, thy *God* *preventeth* thy *new*, thine *inward*, man from *falling*. *Jesurum*, when he waxed *fatt*, *Kicked*; and *Solomon*, when he was *full*, *denied* *God*: So is it with thee, and with other *Saints*: Alas, the more holy mens *lives* are, the more *advantage* *Satan* *seeketh* to gett over them; that *old* *Serpent* well knowing, (by his *own* woful *experience*,) that there is no *pride* like unto *Spiritual* *pride*: Wherefore that even the *Fall* of his *children* may *bruise* this *Serpents* *head*, when the *right* *hand* of *God* *exalteth* them, most usually his *left* *hand* doth *humble* them; It is indeed unto their *humiliation* (but it is, so unto their *humiliation*, that it *conduceeth* unto their *honour*) that *God* doth so often place them in the *forlorn* *hope*: When no man upon earth

was so upright as Job, then was the roaring Lion let loose against him; After Hezekiah had pleaded sincerity, God gave him a taste of his unprosperous vain gloriousness; David was confessedly a man after Gods own heart, and as confessedly Adulterie, Murder, and Pride it self, brought him very Low. Jacob prevailed when he wrestled with God, but God sent him halting away: Who more stout hearted then Peter, and who more cowheartedly denied his Jesus? Satan had not bin permitted to buffet Paul, had not Paul bin exalted by abundant Revelations. Moses was a meek man, but he spake so unadvisedly with his lips, that there was for him no Entrance into Canaan: Abraham so excelled in Faith that he was exemplarily and eminently the Father of the Faithful, but where was the Faith of Abraham, when (more then once) he dissembled that Sarah was only his Sister? And as (that he who thinketh he standeth may take heed lest he fall) the wisest of men was made a mere fool by the Vilest of Women; so (that we may not be ignorant of the devices of Satan) Christ himself when he was first baptized, next endued with the Spirit, and then declared, mightily declared, to be the Son of God; was afterwards led into the Wilderneck; and, in the Wilderneck, forty daies together, tempted of the Devil.

3. To rouse a Soul from drowsiness, to pursue some unrepented Crime, to dislodge some bosom Sin, &c. It was when Saul failed of his expectation, that Jonathan was questioned for eating honey: and when

when *Israel* was repelled, then was the *Sacriledge* of *Abham* discovered. Before he was troubled, *Dauid* himself went wrong; and, until he was cast into a troubled Sea, *Jonah* fled from the presence of the Lord. Many times there is in our calamities a Spirit of discerning; while, like that Angel which met *Baalam*, they give us to understand our present misadventures. Search me, O Lord, and know my heart, trie me and know my thoughts, See if there be in me any way of pain: A daily praier (this) and this praier almost every day, before we call, God answereth.

4. To satisfie our selves, or others, of the truth, or groweth of our Graces; it is the furnace that as well approveth, as trieth Silver; The same trial which inviteth worldlings to esteem Preachers no better then earthen Pitchers; the self same trial occasioneth every one that appeareth before God, to look upon those Preachers, as upon the precious Sons of Zion, and to value those precious Sons of Zion comparable unto fine gold: the which the more it is tried, the better it is refined; and the more it is refined, the brighter it shineth: The sufferings, which all these holy Martyrs in this whole context endured, were, not only the trials, but the vindications; not only the vindications, but the approbations; not only the approbations, but the publications, and recommendations of their Faith: Such was their Faith, that, to their praise be it spoken, their names are Registred by the Holy Ghost himself. That poor widow was made rich by the

applauses of Christ Jesus, when he vouchsafed to attribute a greater munificence unto her small mite, then unto the largest gifts that were cast unto the *Treasurie*. The like was the *success* of that true hearted *Mary*, unto whom the same blessed Jesus gave this felicitie, that where soever His Holy Gospel shall be preached, there her Name shall be as ointment powdered forth: In every deed neither the deare-heartedness of that penitent, nor the plain dealing of *Jeremiah*, nor the meeknesse of *Moses*, nor the Spirit of *Elijah*, had ever bin one half so famous as they now are, had not malicious tongues given occasion to have the excellencie of their graces brought to the test. Said that envious *Eliab* unto his brother *David*, I know the pride and the naughtinesse of thy heart; but where was *David* his pride, when he refused the costly armour of *King Saul*, and contented himself, with a sling and a stone? Or, where was the naughtiness of his heart, when in love toward his nation, and in Zeal toward his God, he staked his own life against the life of *Goliath*? Again, as trials are often times inflicted to shew what some chosen Saints can bear, so

5. Afflictions abide most of us, because most of us, remain hitherto unable to bear an un-afflicted life; Except we bear the rod, & Him who hath appointed it, many of us will not be ruled: Even so much that the Heir, so long as he is a child, is under Tutors and Governors. Let *Absolom* return unto his private house, for at Court he will ruin himself, and that, without remedie. Should we

Britains

Britains forget what we have *seen* and *felt* here in England, they at *Munster* will tell us that a *sword* is un-safe in *Anabaptists* hands. Some in this *Parish* who now receive *Alms*, would attempt insolent practices, were they *Lords* of the *Mannor*. A *No-vice* is so apt to be puffed up with *pride*, that he is no fit person to be a *Bishop*; neither is *honour* seemly for a *fool*. Even the *Israel* of *God*, before he could (with a *due moderation*, and with a *requisite sobrietie*) be prepared to inherit the *promised rest*, was *forty years* long humbled in the *Wilderness*. But I hope better things of you (*my brethren*:) I trust that the *God* of all *grace*, after ye have suffered a little while, will make you meet to be partakers of the inheritance of the *Saints* in light.

6. Many times (whilest we seem distressed) Out of our distresses (as out of the *Sepulchre* of *Lazarous*) *God* is fetching about some honour unto Himself: In which case *What* he doth, that thou knowest not now, but hereafter thou shalt know. Verily those waters wherewith *Christ* washeth the unclean feet of our vile affections, are (like water at *Infant-baptism*) no less future, then present, healings. The *Lord* made *Naaman* leprous that he might wash in *Jordan*, and that (by washing in *Jordan*) he might cleanse, rather his *Soul*, then his *body*. Into that river the axe head fell, but, loe, iron shall swim. If the poor beggar was born blind, it was that the *Son* of a *God* might work a miracle upon his eyes. *Jonah* was not cast away, when into the *Sea* he was cast; for him the *Lord* provided a *W hale*, and

and in (the *Whale*) a *Noahs* ark. *Josephs* brethren thought *evil* against him, but *God* meant it for good: He was a *lost man*, that he might *save* much people *alive*; Into *Egypt* he was *sold*, that of *Egypt* he might *dispose*. Let his *mother* hide *Moses* in the *flags*, and the *kings* daughter shall give him a *Princely* education: Give him a *Princely* education, he will be *learned* in all the *learning* of the *Egyptians*; so *learned*, that he will *overmatch* *Pharaoh*, and shall (with a high hand) bring *Gods* first born out of *bondage*. The *captivitie* of *Daniel*, how did it *conduce* both unto his own *advancement*, and unto the *glory* of his *God*?

To conclude this point: With his onely son the father of *Isaac* must part; but What shall be seen in the mount of the Lord, Who can tell? Who knoweth whether there may not out of the *Dust* of this *Grave* arise, as well matter of *rejoycing*, as causes of *sorrow*; as well the *life* of *grace*, as drie bones? With *God* it is not *impossible*, but that (while I *preach* and you *hear*) the *Obsequies* now celebrated may be, unto some *soules* among us, *life* from the *dead*. Said I not unto thee ^r that thou shouldest see the *glory* of *God*, if thou wouldest believe? Sure I am, as *seeing* is ^r the present, the ^r future, the ^u eternal, recompence of believing; so believing is ^x the reward of hearing. ^y By bearing cometh *Faith*: And (take this for the main, the chief, and the last, *Consolation* in my *Text*) where-soever this *grace* of *faith* cometh, there it *overcometh*. This was the *victorie* which overcame this *Patriarchs* trials, even, his *Faith*,
By

^r *John* 11. 40.

144. 21. 6.

^r *John* 3. 2.

^r *John* 7. 17.

12. 46.

Phil. 3. 15.

^r *John* 5. 13.

20.

u 3. 2.

^r *Cor.* 2. 9.

Hebr. 11. 1.

^x *Prov.* 1. 23.

Psa. 55. 3.

^y *Rom.* 10. 17.

Gal. 3. 2.

By faith Abraham offered up Isaac.

AND By faith we find a joy in believing: that ^{2 Rom. 15. 13.} therefore (in this *Bethanie*) in this House of ^{Act. 16. 34.} mourning, Our mourning may be turned into joy, the Lord vouchsafe unto us an effectual, a practical, a sanctified, remembrance of these five Considerations. 1. The like Duties which Abraham was to perform, we are, 2. If we would perform them aright, we must follow His example. 3. We may follow his example, if, as He did, we can believe: 4. To obtain alike precious faith with Him, we have greater Helps then ever he had. 5. Having obtained like precious faith with him; as he did, so we may, of this divine grace make heavenly Uses.

First I appeal unto that pride of life which rendereth our costly garments so full of levitie, our buildings so full of ostentation, our tables so full of excess, and our purses so emptie of coin: I appeal unto that libertie (which no man giveth, but every of us taketh) to do what is good in our own eyes; that we have the like prosperitie to struggle with, as had this Patriarch: Neither is our adversitie much un-like, or behind, his: witness the dead body of this Isaac whom we are now offering up. Beside, I have told you at large, that our frail life is a continual warfare: We are (ye know) opposed by a world of Wickedness. Through the lusts that are within us, the whole world be-

I

cometh

cometh a *snare* unto our *flesh*, Our *flesh* warreth against our *soul*, and both against Gods *Spirit*. Add to these the *malice*, the *devices*, the *powers*, the *un-weariness*, of evil *Spirits* innumerable, and invisible: How to *endure* these *temptations*, how to fulfil those *Duties*, which so much resemble the *trials*, the *Duties*, of *Abraham*; it is high time that we *learn*, & *learn* from *Abraham*. For

2. Return unto *Gen. XXII.* when his *Isaac* is demanded, how doth the good old *Father* demean himself? Doth he counterfeite a *slumber*? Doth he pretend that, if called he was, he knew it not; that if to his name he (a) answered, he only *spake in his sleep*? Doth he impute the *Dream* of his *head* unto some *melancholy blood* depressing his *heart*? Doth he construe that *vision* of the *night* to be either some *flashie imagination*, or else one of *Satans delusions*? Noe. The voice was *Jehovahs* voice, and (for the voice of *Jehovah*) he owneth it: *Sahtenfages* he seeketh none; *Stagger* he doth not; His *God* would have no *pleasure* in him, should he *drow back*; He remembereth *Lots* wife. Hoping to bow the *Lords will* (as an *Unbeliever* wresteth the *Scriptures*) unto his own bent, *Balaam* consulted the *Lord* a third and fourth time, but in Gods first revelation this *Holy Father* acquiesceth; as chearfully flay big himself upon the *Lord* while his *Son* is now demanded, as upon the *Lord* he then Stayed himself, when the same *Son* was first promised. Did he consult *flesh* and *blood*;
unseen

Unseen to others, he could let fall half a word which would soon make *Servants* interpose, *Sarah* contradict and *Isaac* slip aside; but to prevaricate he abhorreth, as he abhorreth hypocrisie. Such is the sinceritie of his Obadiance, that, until the hour of Sacrifice, none are of his counsel; Such his prudence, that at the hour of Sacrifice (if we may believe *Josephus*) he perswadeth even *Isaac* himself to be of his confederacie: He was armed against every temptation with self denial, against every exigencie with wisdom, and against every natural inclination with grace; Without any reluctancie, repining, or remisnes, he (c) ariseth, and ariseth early; Hundred of *Servants* he hath, yet (c) waiteth not for the attendance of any; but doth probably with his own hands get the fire and the knife in a readines; neither disdaineth he (c) to Saddle the asse, yea or to be (c) his own wood cleaver. Had this knife, this fire, this Wood, bin provided for some solemn Festival; Were his Heir now newly anointed with oyl, and anon, like † after-
 Princes, to ride that Sadled asse in State; Were he him-self now to sett a crown of pure gold upon his
 Isaac's head, and (that done) to espouse unto this Son some Atossa, some Quen of Shebab, yea or Rebekah her self; what could he have done more? nay* he had not done so much: This pat-
 tern may every one of us take our, this example may we imitate. With humilitie, self denial, and submission; with patience, preudence and steadfastnes with a preparednes, readines, and chearfulnes of

† Judg. 5. 10.

Zeck. 9. 9.

Jobn 12. 15.

* Gen. 26. 67.

mind may we offer up our Isaacs, if, with Abraham; we Sacrifice them unto the Lord, and Sacrifice them unto the Lord both in Faith and by Faith.

3 Take heed therefore, Brethren, lest there be

† Hebr. 3. 12.

in any of you † an evil heart of unbelief in departing from the living God: For 1. although when we should offer up our Isaacs by Faith, we have a God to draw near unto, although this God be a living God; yet mans heart naturally revolteth from this living God: and is therefore a heart ^a little worth, an ^b evil heart, a heart ^c desperately wicked.

a Pro: 10. 20.

b Gen. 6. 5.

c Jerem. 17. 9.

d Psal. 51. 5.

e Deut. 32. 20.

Esa: 48. 8.

Pro: 22. 15.

f Ephes. 5. 8.

1 John 5. 6.

John 12. 35.

E 1. 5. 3. 19.

20.

Gen. 3. 8.

2. Unbelief is an idleness of mind as neglected, as hereditarie; a lethargie contracted^d from our mothers womb, a ^a frowardness which our Nurses cherish in our childhood, a Defect which in our minoritie few tutors eye, an evil which in our full age no magistrates punish; a guilt, an oversight, a ^c darkness, which man ^e loveth! Of worldly wants, we are (all of us) very sensible; but of a want of Faith few (very few) complain: and yet (mercy, mercy, O our God!)

h Esa. 7. 9.

Col. 2. 7.

Hebr. 13. 9.

James 1. 8.

1. Except ye believe ^h surely ye shall not be established. For 2. although the wages of every sin is death, whatsoever is not of Faith, is Sin. 3: If God be against us, who can be for us? but so long as unbelief hardneth our heart against God; God is against us. 4. Upon him that believeth not the wrath of God abideth, & (should he cast upon us the fiercenesse of his wrath) who can stand before everlasting burnings? 5. For that wretch who forgetteth

Getteth so blessed a Creatour, for that servant who
 controlleth so wise a Lord, for that Subject who pro-
 voketh so gracious a Sovereign, for that person who
 believeth not a God so infinitely true &c. No To-
 phet is hell enough, no Hell hath torments enough,
 no torments are too durable, too everlasting, too
 eternal. Wherefore 6. We must even with fear
 and trembling work out our Salvation, but (with-
 out Faith no Salvation is hoped for) by Faith ye
 are saved. 7. Whereas to glorifie Him of whom,
 by whom, and for whom, are all things, is the
 whole Duty of man; without Faith there is no
 right understanding of this Duty. So that 8.
 Whereas † peculiar unto every hour of our lives,
 is the Duty of that hour; without Faith we or-
 der not our Conversation aright, no not for the
 Space of one moment; At this instant the truth now
 uttered profireth not, if it be not mixed and re-
 ceived with Faith. Add 9. Whereas it is the
 whole happiness of man to find favour in the sight
 of the Lord (alwaies to find favour in the sight
 of the Lord;) without Faith it is impossible to please
 God.

† Luk. 21. 34.
 36.
 Matt. 24. 42.
 44. 25. 13.
 2 Tim. 4. 5.
 1 Pet. 4. 7.
 Revel. 3. 3.

Lastly, Let the dead bury their dead. No
 marveil if without Faith no favour is obtained from
 the Lord; since without Faith we seek not, nay
 we desire not, to please Him, if ^a please him we
 could. Alas, there is in us (I tremble to speak
 it) there is in us an ^benmitie against the great and
 terrible God! The mind and Conscience of every
 unbeliever is ^cdefiled; his heart is (like himself)

^a Psal. 10. 4.
 14. 2.
 Rom. 3. 11.
^b 8. 7. 5. 10.
 Coloss. 1. 21.
^c Tit. 1. 15.
 Psal. 51. 13
 23. 3. 4.

d Jude. 11.

e Hebr. 6. 1.

g 14.

f Tit. 1. 16.

corrupt and abominable. How can it be otherwise, seeing he is ^a twice dead; dead in sin, dead in guilt? Alive unto sin, he is, but dead unto righteousness! All his works are ^a dead works; therefore dead works, because he himself continueth ^f unto every good work reprobate.

g E. 3. 14. 14.

h Hebr. 4. 14.

i Eccles. 9. 3.

j Deut. 28. 28.

k Gen. 3. 5.

l 1 Cor. 2. 14.

m John 3. 6.

n Gal. 5. 17.

For as in Heaven unbelief did put Lucifer quite out of the right use of his knowledge, love, joy, &c. then when (unto himself and his combining angels) he said *I will be like unto the most High*: and as in Paradise unbelief did put Adam quite beside the right use of his ^h senses, &c. Then when he also ⁱ said unto himself *I will be as God*: So unto the Worlds end the folly and madness of unbelief doth and will ^k distract every unbeliever (so long and so farr as he abideth in unbelief) from the right and Spiritual use both of his Soul and of his body: Without Faith man is unto things heavenly, just as a mad man is unto things earthly and sensual: rash, fearless, foolhardie. He saith as well in his actions as in his heart ^l There is no God, for he doth not ^m what God pleaseth, but what he ⁿ lusteth: He saith of God ^o that he is such a one as himself, one that regardeth ^p not iniquitie, one that doth ^q neither good (to reward); nor evil (to avenge:). He will be ^r his own chuser, and consequently ^s his own God: Saith he ^t who is the Lord that I should obey him and deliver up mine Isaac? If I cannot draw neer unto God, unless I offer up my son, that I may not part with my Son, I will depart from my God.

1 Psal. 14. 1.

m Phil. 2. 21.

n 1 Pet. 4. 1.

o Psal. 50. 21.

p 73. 11. 94.

q 7. 8.

r Esa. 41. 23.

s Psal. 10. 3.

t Rom. 14. 7.

u 8. 9.

v Pro. 30. 9.

w Exod. 5. 2.

Sirs.

Sirs; to give sight to this *blind* man by expelling this *darkness* from his *unbelieving bosom*; to force him to *stand in awe*, by tying him up from any more *hardning his heart*; to ^aover-rule so [†] foolish and so ^arash an ^bemie of ^cGod; to ^ddisarm him of those ^efiery darts wherewith he ^fmischieveth ^ghimself and ^hothers; to ⁱconvince him that there is ^kno fighting against the Lord of ^lhosts; to ^mreduce him unto a ⁿright use of ^ohis Senses and of ^pHimself; to ^qperswade him to ^rSubmit ^sdraw near and ^treconcile his ^uheart unto his ^vGod: to ^wwinn him to ^xnot with-hold but to ^yoffer up [†]unto the Lord his ^aIaac ^bwillingly ^ccheerfully and ^dacceptably: to ^ework so ^fgreat, so ^gheavenly a change of mind as this, One thing is ^hnecessary; viz the ⁱFaith of Gods elect. For as ^jreprobation presupposeth an ^kelection, and as ^ltruth precedeth error, so (if rightly considered) there was a ^mbelief before there was ⁿunbelief: Wherefore prove your own selves ^oexamine your selves whether ye be in the Faith, or whether ye be ^pconcerning the Faith reprobates. Know

[†]Ephef. 1. 19.
[†]1 Cor. 1. 14.
³ 18, 19.
² 1 Jsa. 1. 3, 18.
^{Jerem.} 8. 6.
^{17.} 9.
^{Esa.} 32. 4.
^{Az.} 19. 36.
^b Job. 9. 4.
^{Prov.} 8. 36.
^c Jerem. 5. 2.
^{Psal.} 14. 1.
^d 2 Cor. 10. 5.
^e Az. 26. 18.
^{Jerem.} 4. 14.
^{John} 5. 44.
^{Az.} 5. 3.
^{Rom.} 1. 21.
^{24.} 26. 28.
² Cor. 4. 4.
¹ John 3. 8.
^f Prov. 12. 26.
^{and} 13. 15.
^{Eccle.} 9. 18.
^{Phil.} 3. 18, 19.
^g Prov. 13. 5.
^{Jerem.} 7. 19.
^{Rom.} 1. 18.
^{Jude} 15.
^h Mat. 16. 6, 12.
^{John} 15. 19.
¹ Cor. 5. 6.
^{and} 15. 33.

² Tim. 3. 13. ¹ Pet. 4. 4. ¹ John 3. 12, 13. ^{John} 22. 10. ¹ Luk. 14. from v. 26. unto v. 34. ^{Exod.} 4. 21. with 8. 15. and 9. 35. and 11. 9. and 14. 17, 28. ^{Deut.} 2. 30. and 29. 4. ^{John} 11. 30. ¹ Sam. 2. 25, 30. ¹ King 12. 15. ² Chron. 25. 16. ^{Mat.} 13. 15. ^{John} 8. 47. and 12. 40. ^k ² Chron. 25. 18, 19. ^{Esa.} 17. 4. and 36. 8. ^{Luk.} 14. 31. ^{Az.} 9. 5. ^{Psal.} 68. 21. ^x ^{Exod.} 23. 21. ^{Eccle.} 6. 10. ^{Deut.} 28. 46. and 29. 19, 20. ^{Esa.} 1. 24. and 63. 4. ^{Hebr.} 12. 29. ¹ Hef. 13. 9. ^{Ea} 1. 16, 17, 18. ^m ^{Esa.} 1. 11. ^{Jerem.} 8. 6. ^{Luk.} 1. 74, 79. ⁿ ^{Hebr.} 5. 22. ^{Psal.} 50. 23. ^o ^{Rom.} 14. 7, 8, 9. ² Cor. 1. 10. ^{Gal.} 2. 20. ^p ^{Prov.} 1. 23. ^{Jerem.} 13. 27. ^{John} 8. 43, 47. ^q ^{James} 4. 7, 8. ^r ^{Psal.} 73. 28. ^{Esa.} 66. 2. ¹ ² Cor. 5. 18, 19, 20. ^r ¹ ² Chron. 28. 9. ^u ^{Jerem.} 10. 7. ^x ^{Hef.} 2. 14. ^{Mat.} 3. 10. and 4. 6. ^{Az.} 13, 38.

13, 38. y Mark 10. 30. 31. z Psal. 29. 1. Rom. 12. 1. † Psal. 84. 11. * 116.
 13, 16. a 110. 3. b 2 Cor. 8. 10. c 1 Chron. 29. 17. c Rom. 12. 1. d 1 Tim. 2.
 3. Hebr. 12. 28. d Psal. 51. 10. Gal. 6. 15. Ephes. 2. 10. Deut. 29. 4. with
 30. 6. e Jerem. 30. 21. f Matt. 3. 3. Rom. 12. 1. Phil. 2. 13. g 2 Cor.
 5. 17, 18. h Luk. 10. 42. Hebr. 10. 38. Tit. 1. 1. i Rom. 9. 16, 17, 18, 20, 21, and 11.
 7, 22. k 11. 5, 6, 28. l 1 John 4. 1. m Eccles. 7. 29. Jude 6. Rom. 1. 28. n 2 Thess.
 2. 10, 11. o 2 Cor. 13. 5. p 2 Tim. 3. 8.

4. Or ever he ordained any worlds, the one, the true, the good, J E H O V A H, (seeing he inhabiteth both eternitie and immensitie !) was the same divine existence, self-existence, self-subsisting existence, that uow is. He could before all predestination, as well as now say I AM : I (ever * alone) am peace ; I (a Father ever begetting, a Son ever begotten, a Holy Ghost ever proceeding) am (not confusion but) Order : I am life, light, puritie, holiness &c. 2 As he could ever say I AM, he could also ever say I AM WHAT I AM ; when Pilate would not alter his writing, said he, WHAT I have written, I have written ; So (before all Worlds) could God say I am, and am well pleased in What I am : As I do not, so I would not, cease to be life, light, puritie, holiness &c. 3 End-less is that delight which I take in what by nature I ever was, ever shall be, and now am. My blessedness, my glory, my rejoycing is neither of, nor from, others, but from and in My self ; I am full and abound : No flesh, no Saints, no Worlds do I need, for I, the three divine persons, am unto Our self a THEATRE. So that 4 It is in mine election whether I will, or will not, determine to be a Creatour ; if

to be a *Creatur* I do determine, *Good I am*, and all my works shall call me good. *Good I do*, and good I will do unto all such as abide in my goodness.

2 He spake, *It was* : Brethren, (well may we beleeve in God!) *Jehovah*, to confirm his promise to this Patriarch by an oath, because he could swear by no greater, swa^re by Himselfe: So to create a world of blessings, because a better pattern he could not take, he took a pattern from Himself: God is one, such is the Universe: God is perfect, immense, eternall; The World is round, wide, lasting. In God is peace and order. From the least atom to the highest Angel is found order and harmonie. God self subsisteth; even in senseless elements is implanted a principle of self preservation: God is blessed, In every creature having life is imprinted a desire not only of being, but of wel-being God changeth not; The wel-being of all his works is placed in a not changing that Law of nature whereunto they were ordained. Which law giveth unto every flesh its own seede: unto every seede its own body; unto every body, its own Soul; unto every Soul its own felicitie. God is a free agent; As sensible creatures have a free choice to like, or dislike, what unto their senses seemeth pleasing, or displeasing: so reasonable creatures should also have a free will to chuse, or refuse whatsoever to their best understanding seemeth truly good, or truly evil. In attracting sustenance, or in propagating their kind, to confine brutes to be as insensible as trees are, or men to be as irrationall as brutes are, were to reject the wisdom of God. Even so to limit man to be sensuall, but not vertuous; to be vertuous but not holy, to mind things Earthly, but not things Heavenly; to stay himselfe upon the creature, but not upon the Creatour; to love the World, but not the Lord God; were to require him to be, concerning the faith of Gods elect, reprobate. For the Law whereunto God elected men and An-

gels was, He that *lifteth up his Soul* is not *upright*: (and if not *upright*, a *lost Angel*, a *dead man*;) but the *just* shall *live by faith*.

3. To you who *bewail your unbelief* I speak it. Until God appeared unto him in *Mesopotamia*, *Abraham* (that *father of the faithful*!) never had those *prepared helps*, those *effective means*, of obtaining this *precious grace*, this *faith of Gods elect*, which the *veriest reprobate* of you all at this time possesseth. He was *bred up* among *aliens* and *strangers* to grace, The *Knowledge of the Lord* covereth our *Island* as the *waters cover the Sea*: He was, ye were not, the *unclean Children of unbelieving Parents*; He could not say *Thou hast loosed my bands*, for *I am the Son of thy hand-maid*; but *Te* were by *praier* and by *baptisme* consecrated to your *God* in your *infancie*; and were from your *infancie* nurtured up in *good knowledge*. 2. He was (like *S. Paul*) in *journeyings* often; *Abiding citie* he had *none*, but was ever *unsettled*: As for you, ye in *sure dwellings*, and in *quiet resting places* have *retiredness* and *leisure* to devote your selves to *praier*, *meditation* &c. 3. *Eight or nine times* did *Jehovah* converse with *Him*, with you he *converseth* *eightie times nine times*. *Twice or thrice* was the *Gospel* preached unto *Him* (and that too) very *darkly*; To you it *shineth as clearely*, and, in a sort, as *frequently*, as *day-light*. What a *small pittance* of *saving knowledge* could he *glean* from the *traditions* of his *fore-fathers* in *comparison* of what may be *learned* by you; by you who may all *know* the *Lord* from the *least* to the *greatest*, by you who are in *Gods Scriptures* all *taught of God*? 4. *Christ* is the *vision*, the *visage*, of the *father of mercies*; the *Gospel* is the *image*, the *face*, of *Christ*; Of this *Gospel*, of this *face of Christ*, more is *manifested* unto you, then ever was *revealed* unto *Abraham*.

4. As *zeal* without *knowledge* is the *mother of persecution*,

idolatrie, superstition, enthusiasm, schism, heresie, sedition, rebellion, &c. So knowledge without zeal begetteth atheism, profaness, hypocrisie, pride. &c. But that which maketh mans knowledge of God to be mans salvation, is the spirit of faith sanctifying unto him what he knoweth For. 1. By faith we understand — one office of faith is to enlighten the understanding. 2. By faith Moses refused, chusing rather — viz As faith discerneth what is good so faith embraceth, what good it discerneth. 3. A third effect of faith is to purifie the heart. 4. By faith they subdued and obtained — When faith hath so instructed the heart, that it no longer beleeveth a lie; and hath so corrected the mind, that it holdeth not the truth in unrighteousness; When a Knowledge of the truth, of the whole truth, (yea and of nothing but the truth) freeth the head from error; and when a love of that truth freeth the heart from disobedience; when we like to retain God in our Knowledge; then do we apprehend that for which also we are apprehended of Christ Jesus: When ye seeke not your own wills, but your Gods will; when ye with meekness, and with earnestness, search, & wait, and watch, and trie, whether by his word of life God will make your heart, as Abrahams was, faithful; then ye sow to the Spirit; And as what was born of your flesh, was flesh; so what is born of Gods Spirit, is Spirit: For such as wait upon God in His waies, them God meeteth; and whom God meeteth, in them, by his Spirit of adoption, he formeth the quickning spirit of Christ Jesus. Brethren, Hereby may ye know whether ye have, with faithful Abraham, believed unto righteousness: If unto righteousness ye have beleevd, then have ye passed from the death of unbelieve wherein ye were born, to the Life of faith wherunto ye were baptized.

5. To whom God giveth a power, to them he also vouchsafeth a habit, of beleeving: Having therefore obtained like pre-

gious faith with Him, imitate ye the Patriarch in my Text. of this good and perfect gift which cometh down from above May ye (ever make ye) seasonable, and sanctified, Uses.

1. That in you the *righteousness* of God may be revealed from *faith to faith*, add to your *faith Knowledge*. For this end, let the *word of Christ* dwell in you richly, and in *all wisdom*: There can nat in *Heaven* be a *higher object* of *Knowledge* then the *God of Heaven*, neither, can there be upon *earth* any *Knowledge* of the *God of Heaven* equal to what we learn in *Holy writ*. No truth is worthy to be compared unto *Scripture truths*; neither is any *Scripture truth* comparable to *Gospel revelations*: *Gospel revelations* are *mysteries*, great *mysteries*! *Mysteries* which immediately concern a *reconciliation* between *God provoked*, and *man offending*! Lay up therefore in your *heart*, as *Manna* in a *golden pot*; store up in your *memorie*, as *Oracles* in the *Ark of God*; the *Gospel-treasures* of *spiritual truth*, and *wisdom*: The *best object* of *mans best understanding* is that *truth* which is in *Jesus*.

2. That that *spirit of truth* which is the *spirit of Christ* may free you as well from the *error of your way*, as from *erring thoughts*; that ye may be *renewed*, as well in *practice*, as in *Knowledge*; that ye may be, as well *un-corrupted* in your *mind*, as *un-deceived* in your *judgment*; Receive, with every *truth*, a *love of that truth*; that a *love of every revealed truth* ye may receive, *purifie* ye your *heart by faith*; that *by faith* ye may *purifie* your *heart*, seeing there is no *example*, *threat*, *promise*, or *rheterick*, like unto *Scripture examples*, *threats*, *promises*, and *rheterick*. Let *these*, let *all these*, have a *due force* and a *full power* over your *sincerest affections*: so consult *Holy writ* as who are therein consulting even *God Himself*; So obey *Holy Writ*, as the *Word of a God*, as the *word of a God speaking to you*; as the *voice of the gracious Jehovah* so speaking

with

with you, as he some times *Spake* with his friend *Abraham*, even face to face: Oh Sir, as the best object of your best understanding, so the most delightful object of your purest affections, is the good nature of *Emmanuel, Jehovah, Jesus*. Therefore.

3. Whereas, from *Abrahams* self denials, I pressed a self-denial upon all such masters, parents, concerned officers, and Magistrates as may, and should befriend Souls under their tuition; (Old things are passed away:) I now urge the example, not of *Abraham* representing, but of the true father of many nations by *Abraham* represented: The father of all men, when there was no Arm to help, spared not his own Son, but delivered him up for us all! And shall worldly favour, or neighbourly kindness prevent you from imitating the merciful example, of a compassionate God? If the Love of God, if the example of God, findeth faith in your hearts, O ye Rulers, neither let Souls stupidly ignorant escape untaught and unchatechised; neither tolerate ye those unlawful meetings which wrest Holy Scriptures to the hazard of themselves, and of this Kingdom. 1. (Witness our late civil Warrs,) As evil words corrupt good manners, so a little leaven leaveneth the whole lump: A cancer in the mouth is a pernicious disease: even so much that *Christ* hateth that we should suffer among us the doctrine either of the *Pharises*, or of the *Nicolitans*. 2. When the Son of man took a farr journey, he gave authoritie to his Servants: If Law-givers, Lawes, and Judges protect mens cattle, lands, and limbs, from violence; much more let them guard mens memories, affections, understandings and consciences from the subtiltie and power of seducers, and of *Satan*. 3. Seditious conventicles rebel against man, profane atheists rebel against God, but the Holy conformist rebelleth against neither; yea, he is therefore loyal to his Sovereign, because he is obedient to his

his God. 4. Is not the *body* more then *raiment*? and is not the *Soul* more then the *Body*? What shall his *dread* Majesties *native* Subjects give in exchange for their *Souls*? 5. It is the people laden with *iniquity* that is the people of Gods *wrath*, but a *righteous* people is a *prosperous* people: then shall his *Majesties* Subjects flourish, when their *Soules* prosper. 6. While upon *Lords daies* and other daies sett a part for religious assemblies and duties, some gadd about to change their way, and others sit idle at home, God loseth the glory of his full and publick congregations, worship, and Ordinances. During the tyrannie of Oliver the Rebel, orthodox Ministers were sequestred from their parochial congregations, Under the Clemencie of King Charles the Second let not parochial congregations be sequestred from their orthodox Ministers. In short, so many as despise him shall be lightly esteemed, but such as honour God, them God will honour.

4. Whereas I convinced you, that the burden, sharpness, & number, of our trials; are light afflictions in comparison of the temptations of Abraham; behold a greater then Abraham is here. Consider Him that endured such contradiction of sinners, Consider Jesus by Isaac typified, and you will learn of him to possess your Souls in patience: Faith instructeth us how to take pleasure in afflictions, and to taste a joy even in tribulations; Remove your eyes from the dead body of our departed friend unto the body of Christ crucified, you will then, in lieu of mourning for an onely Son, even aspire a fellowship in Christs sufferings.

5. Behold I shew you a myserie. The same faith which teacheth us to seek righteousness not by works, but by grace, doth also stir us up to live just toward our neighbour, our selves, and our God. When by faith Abraham offered up his Isaac, he lived just to his Son, true to himself, upright toward his

his God. 1. Upright toward *Jehovah*, for *Jehovah* had a greater right in *Isaac*, then the Father of *Isaac* ever, either had, or could have. 2. True to Himselfe, for had he lifted up his Soul, he had ceased to be upright. 3. Just to his Son, for it was the Duty of *Isaac* not onely to live, but to die, unto the Lord; Blessed is that man which endureth temptation; Would ye endure to the end? Would ye have present victorie over your present conflict? Fight the good fight of faith: Who so would be justified, must be justified not by works, but by faith; and he that would order his conversation aright, must use his knowledge aright; he must make the best use which he can, not onely of his reason, but of his faith.

6. Faith fixeth one eye upon the Duty set before us, and the other eye upon the promise annexed to that Duty; Faith verily beleeveith that there is a reward for the righteous: In the mount of the Lord was *Jehovah* seen. By laying that Body, which his father could not lift, over the altar upon the Wood, *Isaac* his mouth was filled with laughter: 1. He saw & heard an Angel sent from Heaven to find a way for his escape; 2. He did not die, but live; 3. He lived, and lived a type, a figure, a pledge of Christs and in Christ, of our resurrection & Life: By not withholding his Son, Abraham received praise from his God, yea and, with praises, blessings; Abraham saw Christs day and was glad: From the faith both of Abraham & of *Isaac* *Jehovah* Himself received present yea and in all ages future Glory; They who know His name will trust in it And yet shew I unto you more excellent things then these. For

7. The same faith which enureth us to be ever at once just to our neighbour, our selves, and our God, worketh upon our good nature; it worketh in us a disposition to be (like Christ) harmeless and blameless: 2. An emulation to put on the Lord *Jesus*: To them that beleeve it is meate & drink, to studie Christ,

to learn Christ, and to live Christ: yea 3. Faith beightheth us to imitate (with Jesus Christ,) the God and father of our Lord Jesus Christ: it cherisheth in us, a filial delight of being followers of his Father, and of our Father, as dear Children: *Abba Father*, thou art long-suffering, patient, good, merciful, righteous, liberal, pure, holy, loving &c. Oh make us, make us (like thy self,) long-suffering, &c. 4. By faith we rest assured that our fore-runner hath, in Heaven, prepared mansions and princely Lodgings for us who believe in Him.

To conclude, by faith we reckon our selves therefore co-heires with Christ, because, as he is by Nature, so we are by a Spirit of adoption, priviledged to be the Sons of God; all things are ours, because we are Christs, and Christ, is Gods; Gods in whom God is well pleased, God is the Lord not of the dead, but of the living, and therefore the Dust shall give up her dead: True, the Soul of our dear friend is separated from his body; nevertheless, by faith we eye our Mediator as bone of his bone and flesh of his flesh: Faith giveth us to understand; that, since Christ and we are one body, together with his dead body shall our dead bodies arise, and shall therefore arise as his dead body did arise, partly because they that are joyned unto the Lord, are one Spirit, and partly because (witness *Enoch*, *Elias*, &c the blessed Jesus) there is one flesh of man, another flesh of beasts. The flesh of beasts, like their mortal Soules, perisheth for ever; The flesh of man, the dead body of our dear friend, like lease, Gold, naturally ascendeth unto the same fingers, unto the same Creator, who curiously wrought it upon earth, that he might exalt it unto glory in Heaven: To which Heaven and glory he bring us by his spirit, and by his Son, To whom, with Himself, the Father of all things, be dominion and salvation ever ascribed, Amen. 28 MR 59

F I N I S.

Psal. 116, 10. I beleved, therefore have I spoken.

In St Peter's Church Oxon in 1705
"Anna Oldisworth uxor Jacobi Oldisworth Rectoris
de Kenot in Dioc. hac Oxon. filia & haeres
guil. Mountstevens de Cole in Dioc. Glouc.
cleric. Prudentia oeconomica fide charitate.
sanctimonia & alijs quae mulierem vere
Christianam decet virtutibus exornata.
Obijt 19 die Octob. anno 1700. Aetatis suae 51.
Marnes Mf.

In the Library of the President of Magdalen, purchased by
him of Dodd in 1845

"*Herologia seu Martyrologia or the Little
Booke of Martyrs Preached in 3 Sermons by Dr.
Oldisworth in the Christmas Holydays.*

1: Sermon upon St. Stephens daye.

2: Sermon upon St Johns daye.

3: Sermon upon Innocents daye.

Vox audita perit: Littera scripta manet.

Mf. in 4.

I have in my own collection a folio Volume of Poems
with this Title

"A recollection of certaine scattered Poems.
written long since by an Under-graduate, being
one of the Students of Christchurch in Oxford.
And now in the yeare 1644 transcribed by the
author and dedicated to his wife.

When I was a child &c. 1. Cor. XIII. 11.

To his deare wife Marie Oldisworth — —
thy true friend
Nicolas Oldisworth.

from Wiltlington

1644. Febr. 7. Nicolas, was the elder brother of Giles
the author of this Sermon.
